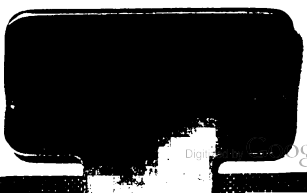

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Imprimatur.

Sam. Parker.

ERRATA.

In the Pref. to the Expofit. *pag.* 4. *l.* 2. Interims, *read*, in terms.
In the Expofit. *p.* 11. *l.* 1. *r.* the Church in *Thyatira*. *p.* 53. *l.* 21. *r.* in *Thyatira*. *p.* 107. *l.* 26. *r.* event.
In the Antidote. *p.* 11. *l. ult.* for ar, *r.* all. *p.* 27. *l.* 17. *r.* impoſſible, or. *p.* 91. *l.* 24. *r.* ἱσοπρεσβεῖς.

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AN EXPOSITION OF THE SEVEN EPISTLES TO THE SEVEN CHURCHES;

Together with

A

Brief Diſcourſe of IDOLATRY; with Application to the Church of *ROME*.

By HENRY MORE D.D.

PROV. 12. 19.

The lying tongue is but for a moment: but the lip of Truth ſhall be eſtabliſhed for ever.

London, Printed by *James Fleſher*. 1669.

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To the Right Honourable, *John* Lord *Robarts*, Baron of *Truro*, Lord Privy Seal, Lord Lieutenant of *Ireland*, and one of his Majestie's most Honourable Privy Council.

My Lord,

WHat things single are usually thought sufficient to determine ones choice of a Patron to any publick Writing, whether it be private Obligation from particular Favours, or the Desire of leaving to Posterity a just and honourable Testimony to the Parts and Vertues of some excellent Person, or the design

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of obtaining the Patronage and countenance of such a Person, to what we adventure to make publick, as is able by his Learning, Judgement and publick Repute to protect it from Injury; all these do so happily conspire in your Lordship, that I should have thought it an Omission unpardonable if I had not taken this opportunity of paying your Lordship this due respect, and of doing that right to the Truth I here professe as to put it under the wings of so fit and able a Patron.

Which still ought to be done with the greater alacrity, there being that Providentiall Coincidence of things, that I should have a Book ready in the Presse at that very time that our Gracious Sovereign did think good to conferre upon your Lord-

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Lordſhip that great Honour and Truſt of being Lord Lieutenant of Ireland. *Which conjuncture of Circumſtances could not but excite me with greater readineſſe to make your Lordſhip this congratulatory Preſent upon your new Honour. Which all good Chriſtians that know the inflexible uprightneſſe of your Spirit, and cordiall adherence to the Apoſtolick Faith and juſt Intereſt of Reformed Chriſtendome, cannot but congratulate.*

For this it is indeed, My Lord, that has begot in me a more ſpecial eſteem of your Lordſhip, that in this inſtable and uncertain Age you have with that ſteadineſſe of minde and clearneſſe of Judgement ſtuck to the Truth and Purity of the Proteſtant Religion, as diſcerning the vaſt dif-

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ference betwixt it and Popery, which yet too many now-adays, either because they are removed too great a distance *from* all *Religion, or else because their* sight is extremely dim *in matters of this nature, can not, or will not, discern. But this is spoke with a more particular regard to the second part of this small Volume I present your Lordship withall.*

But the first also has its speciall sutableness to the Circumstances your Lordship is placed in. For by how much more power any one is intrusted with by any Protestant Prince, by so much the more he is concerned to understand how sacred a Province he undertakes, and how expresly that Religion and Profession is owned in the Holy Prophecies

Christ

Christ *has delivered to his Church, above and against the barbarous and idolatrous Tyrannie of the Church of* Rome. *Which things are set out with that plainnesse, evidence and easinesse in this Exposition of the Epistles to the Seven Churches that I hope no impartial Reader can fail of being made exceeding sensible of the Sacredness of the Protestant Religion and Interest by the perusall thereof. Besides, that there are some notable Hints in these Oracles for the more happy and secure management of the Affairs of Reformed Christendome.*

I shall onely name that passage to the Sardian *Church,* Remember how thou hast received, and heard, and hold fast, *&c. The Verse runs out*

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out into a dreadfull Commination of heavy Judgements to the Angel of the Church of Sardis *for his looſeneſſe and ſlipperineſſe in thoſe points of Apoſtolick Doctrine which the Reformers had recovered into the knowledge of ſo great a part of the world. And amongſt the things that they had* heard, *that voice of the Angel,* Apoc. 18. Come out of her, my people, that ye be not partakers of her ſins, *&c. was not the leaſt articulate. Whereby the Church of* Rome *was openly declared to be that* Babylon the Great, the Mother of Fornications and the Abominations of the Earth; *as alſo the Pope with his Clergie to be that notorious Antichriſt.*

This the Sardian *Church had received from their Evangelicall Pre-*

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Predeceſſours. And it had been their everlaſting eſtabliſhment never to have forgot it, never to have let it die, or ſmothered it. But what miſchief the halting betwixt two Opinions is apt to doe, and the not taking notice how ſacred a thing the Proteſtant Religion is in the ſight of God, and how rejectaneous that of the Church of Rome, *I believe neither your Lordſhip nor any one elſe that has his eyes opened either into Hiſtory or the Affairs of the world can be ignorant of, or, if he be a good Chriſtian, make the obſervation without regrett and ſorrow.*

But the Proſpect of what is to come is more pleaſing and comfortable; which is the ſtate of the Church of Philadelphia, *into which*

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which the Sardian *Church, that is to say, Reformed Christendome or the Protestant Churches, are to passe, as being the next successive Intervall. Which therefore cannot but be a Note of main importance for all Reformed States and Kingdomes to stear their Affairs by, namely, to bend their course thitherward whither they are pointed to by the Finger of God himself in his Holy Oracles. For they sail as it were with winde and tide whose carriage of Affairs approaches the neareſt to the purpose of Divine Fate. Which is lively pourtray'd all along in this stupendious Book of Prophecies written by S.* John.

The most pleasing and enraviſhing part whereof is that which

is

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is typify'd or prefigured by the Church of Philadelphia, *the Church of* Brotherly love. *Which is the next Scene Divine Providence has designed to introduce. And which all those do most grosly oppose who for difference in matters not revealed in holy Scripture, nor necessary to Salvation, think they have pretense enough with all unchristian keenesse and bitternesse of spirit to reproach and inveigh one against another, to nourish the highest Animosities, and to watch all opportunities of persecuting, ruining, and trampling one another into the Dirt.*

As this is extremely unchristian in it self, so is it also diametrically opposite to that Dispensation

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tion that God intends to introduce into his Church as the chiefest Blessing he has in store for her, and is as it were knocking at the door to enter, if the loud noise of hot and quarrelsome Brawls about matters of smaller moment (as indeed all things are exceeding small, unlesse of Apostolicall Institution, if they stand in competition with that Royal Law of Love,) did not drown the voice thereof, that it cannot so easily be heard.

But assuredly, my Lord, the letting this Philadelphian *Dispensation in, or the approaching as near unto it as we can, will prove the most effectuall healing and consolidating the Interest of Reformed Christendome, as well in*

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in the whole as in the parts thereof, as we can desire or expect. Which therefore I humbly conceive, that all persons the more Power they are intrusted with in any of the Protestant Dominions, are the more obliged to consider by how much more they are obliged to endeavour to promote the Interest of their Prince and Countrey whose Affairs they administer. And therefore the right understanding of the Vision of the Seven Churches so manifestly giving this aim for the prosperous steering of Affairs, I thought this my Exposition of the said Churches *no unsutable Present in these Circumstances to be made unto your Lordship. Of the Usefulnesse whereof I having spoken more particularly in my Preface,*

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face, I leave the whole to your Lordship's judicious and favourable perusall, and wishing you all good Successe in the great Charge his Majesty has intrusted you with, I cease to give you any farther trouble then in subscribing my self,

My Lord,

Your Lordship's most humble and affectionate Servant,

HENRY MORE.

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The PREFACE to the Reader, declaring the *Occasion, Solidity* and *Usefulnesse* of the ensuing *Exposition.*

Reader,

HOW *unexpected this of mine may prove to thee I know not, but sure I am, it cannot be more then to my self, who, as I have never yet affected to bestow my pains on these kind of Subjects, so I thought my self secure, since the edition of the late* Dialogues *touching the* Kingdome of God, *from ever being engaged in them any more. For I made account that what was contained in Mr.* Mede's *Writings, and in* Synopsis Prophetica, *and the above-said* Dialogues, *might afford all* usefull *satisfaction to any* ober Enquirer *into these Mysteries: nd I find neither my will nor my abi-*

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lities to reach to the ſervice of men in needleſſe Curioſities. And therefore thou maiſt be ſure I did not deem the Prophetical Expoſition *of theſe Seven Epiſtles to the Seven Churches in* Aſia *to be ſuch, but rather that there was no ſuch Expoſition that belonged unto them, and therefore reſted in the* Literal *ſenſe, and an uſefull* Moral *Application of them as they might ſute any particular Church in any Age of the world placed in like Circumſtances with any of theſe Seven Churches. And theſe things methought were ſo obvious, that it would have been a needleſſe labour to have attempted any thing in ſo facil a matter, where others have done ſufficiently well before.*

2. *But having ſent the above-ſaid* Dialogues *to a Gentleman in the Countrey, to whom they were not unacceptable, as being curious of Subjects of this nature; after his civil acknowledgements for my ſending him the Book, and ſome pertinent Reflexions on the main matter, at laſt he falls upon this buſineſs of the* Seven Churches

in

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in these words: I find not, *saith he*, any late Writer apply the Seven Churches mystically, Revel. 2. and 3. Chapters; Mr. *BRIGHTMAN* having failed in his Application. But I suppose the farther enquiry into that point may be worth your pains, I shall now onely hint, that the Seven Churches may represent the State of the whole visible Church from *Christ*'s time to the Day of Judgement: *viz. Ephesus*, till *Anno Christi* 110; *Smyrna*, till 306; *Pergamus*, declining towards Popery, till the *WALDENSIAN* Separation, about *Anno* 1160; *Thyatira*, emerging from Popery, till the Pacification at *Passaw* in *Germany* 1552. and King *EDWARD* the Sixth's Reformation in *England*; *Sardis*, the state of Reformed Christendome, (the Kingdome of God,) since whole Nations fell from *Rome*, and untill *Rome* shall be totally subdued; *Philadelphia*, when Truth, Peace and Holinesse shall universally prevail, and the name of the *New Jerusalem* shall be

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written upon the Church, as is expreſly promiſed Chap. 3. 12. Interims too auguſt for ſuch a poor Church as that was literally taken. And this may be a Key for all the reſt. And laſtly, *Laodicea*, when towards the end of the Thouſand years *Satan* ſhall be again let looſe a little ſpace, and *Gog* and *Magog* ſhall trouble the Church, then luke-warm as in the days of *Noah*. *This was the whole* (verbatim) *of what that Gentleman writ touching this matter.*

And this, Reader, was the Occaſion of my undertaking, and the advantage I had for the more eaſily performing this Task of expounding theſe Seven Epiſtles *to the* Seven Churches. *For the* Intervalls *here ſuggeſted, though they are moſt-what different from what upon due deliberation with my ſelf I thought fitteſt to pitch upon, yet it is manifeſt that they could not but give aim toward a more ſpeedy hitting the intended Mark, and a more quick diſpatch of this* Expoſition *which I preſent thee with.*

In-

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Indeed, upon my endeavouring to frame out the same, and my searching into Commentatours, I found that P. Galatinus *interprets these Seven Churches of seven* Intervalls *of the Church from the beginning to the end thereof. This* Cornelius à Lapide *notes, but not a word of the* Limits *of these* Intervalls. *And since my compleating this* Exposition, *a learned Friend of mine shew'd me a passage in Mr.* Mede, *Lib.* 5. *c.* 10. *where he argues for a* mysticall *sense of these Seven Churches, and seems to insinuate that they should* Prophetically sample unto us a sevenfold successive Temper and Condition of the whole visible Church, according to the severall Ages thereof, answering to the Pattern of the Seven Churches here, and that *à principia ad finem*, and takes notice of the fitly placing of PHILADELPHIA partly about the time the Beast is falling, and partly after his Destruction, *accordingly as we had already set down in our* Exposition. *But the bounds of these* successive Intervalls

valls he has not attempted to define. That Advantage therefore I had onely from the party I above mentioned, as well as the first Invitation to undertake this present Design.

3. But now as to the Solidity of the Performance, although I must confess the clearnesse of the matter appeared so great to me at last, as that it infinitely exceeded my first expectations of it, and proved satisfactory to my self beyond what I thought possible; yet I will not here pre-ingage thy judgement or belief, but freely remit thee to the Exposition it self, the Preparations to it in the first and second Chapters, and the brief Recapitulation of the strength of it in the last. Onely, that thou maist have nothing to stumble at, I will endeavour to prevent thee in some Exceptions, the greatest I am aware of, and yet in my own judgement not considerable.

4. As first, I would not have thee, according to the manner of some, let thy minde dwell upon any thing that may seem less strong alone. As that Chap. 2. Sect. 11. where I intimate, that

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that because, in the * *interpreting the Seven golden Candlesticks, they are not apply'd* nominatim *to the seven particular Churches in* Asia *that are said to be writ to, it is an Invitation to the thinking of a more released sense, and that some other seven Churches in another kinde of meaning (as well as they, if not rather then they,) may be aimed at; this ought to be no prejudice to the other Arguments in the same Chapter that are so cogent, but rather those other to afford strength to this, which is added as an easy Probability, not a convictive Demonstration, and therefore is not considerable but in conjunction with the rest, as is intimated in the very place. And I will onely adde here, That if there were no other sense then the* Literal *to be look'd after, that in all likelihood, for sureness to keep men from Errour, and from doing wrong to any Church by a false Interpretation, the Spirit of God would have expressly said, that the seven Candlesticks were the seven Churches of* Asia *that were there writ to, and that the seven Stars*

* Apoc. 1. 20.

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were the seven Bishops of those very Churches.

I must confess, in my own judgement, I think there is some such thing hinted at as I have declared, which made me not omit it. But I am also as sensible that it can signifie little to those that are averse, and are given to cavill, who are prone to dwell on what seems weak, that they may ease their minds of what is more strong and stringent. Which is a fault that is punishment enough to him that commits it, he usually losing Truth by thus indulging to his own ill humour.

5. *I know not whether thou mayst mistake me also in the Allusion I mention of* Ephesus *to* ἄφεσις, *as if it sounded like* Aphesus, *which I would warrant from* ℵ (*one of the* Matres lectionis *before the use of Points*) *standing for both* A *and* E; *whence I would argue the affinity of those two sounds: whenas thou maist object, that* Martinus *expresly speaking of these three* Matres lectionis, ℵ ה י, *saith, that the first stands for* A, *the second for* E

and

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and I, *and the third for* O *and* U. *But in* Hebrew *Writings without Points there is nothing more familiar then* א *ſtanding for* E, *as in* אצבע, אשכול, אלהים, *and the like. And in the* Greek *tongue* ε *and* η *and* ι *and* ει *are frequently changed into one another, according to diverſity of Dialect: ſo that there can be no difficulty touching this thing.*

6. *Thirdly, It may haply be objected againſt our interpreting the Ten days of Affliction predicted to the Church in* Smyrna, *of the Ten famous Perſecutions, that ſome reckon more then ten, adding an eleventh under* Conſtantius *the* Arian, *a twelfth under* Julian *the* Apoſtate, *and a thirteenth under the* Arian *Emperour* Valens. *But* Prophecy *being an* anticipatorie Hiſtory, *it is ſufficient that it ſpeak according to the uſual language of Hiſtorians, whoſe reports run up on theſe Ten ſo famouſly and diſtinctly taken notice of. And there are no more then ten in the* Interyall *we ſet for the Church of* Smyrna,

After

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After which conſpicuouſly comes in the Scene of Pergamus, *Chriſtianity having got the conqueſt over the old perſecuting Paganiſm. And* Julian *reigned not two years, and his Attempts were moſt-what of another kinde, and none conſiderable ſo as to break this number. Beſides that it happened in an Intervall notorionſly of another nature and denomination, and therefore is not to be taken notice of, it bearing no proportion at all to the contrary Affairs of that Period.*

Indeed the Arrian *Perſecutions are very conſiderable, but they are of another nature from theſe Ten. The Church being* ἐν τῷ Περγάμῳ *became* proud, *as well as* exalted *out of the duſt, and* contentious, *as well as* proud, *according to that of the wiſe man,* Prov. 13.10. Onely by pride cometh contention, but with the well-adviſed is wiſedome. Chriſt *was therefore faithfull in his promiſe to the Church in* Smyrna, *and procured them the* Crown of life, *and Safety from the Pagan Cruelty and Perſecution. But that the Church*

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Church afterwards in Pergamus *fell out amongst themselves, was their own fault, none of his, that taught them expresly, That* by this shall all men know ye are my Disciples, if ye love one another. John 13, 35.

7. *Fourthly, It may perhaps seem hard to thee, that I interpret the eating of things offered to Idols of communicating with the Church of* Rome *in their Idolatrous Masse. For how can that consecrated Bread be said to be offered to an Idol?* Apoc. 2. 14, 20.

It is true, he that they pretend to offer it to is no Idol, but the true God. But by their Idolatrous practices, communicating Divine Worship to what is not God, they debase the nature of the true God so far, as that they seem to lose the true Notion of him, and in stead of him to worship an Idol of their own brain.

For the true God is not so mean a Being that any others can partake in his Worship. And therefore, according to the cutting and searching strain of the Prophetick style, those that mingle Idolatry

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latry with the Worſhip of the true God are repreſented as having no true Knowledge of him; and therefore whatever religious Worſhip they doe, they being devoid of the knowledge of the true God, they muſt neceſſarily be conceived to doe it to ſome Idol. According to which ſenſe is that of Amos, Chap. 5. 25. O ye houſe of Iſrael, have ye offered to me victimes and ſacrifices by the ſpace of forty years in the wilderneſſe? yea, ye took up the tabernacle of Moloch, *&c. Where the true God, by reaſon of their Idolatry in worſhipping other Objects, denies they at any time worſhipped him, though queſtionleſs they thought they did offer Victimes and Sacrifices unto him. This is expreſs and direct to the Scruple propounded.*

But in our Expoſition *it is onely inſinuated, that there is a Prophetical* Dioriſm, *or a* Synecdoche, *whereby Idolatry in the general is ſignify'd by that particular* ſpecies *thereof*, the eating things offered unto Idols. *Which is uſed here with the greater fitneſs and elegancy, becauſe that the Idolatry is committed*

in

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in that part of their Religion that is performed in the eating of what is consecrated. And if we do but consider that the Lord's Supper is a Feast upon a Sacrifice, according to that of S. Paul, Christ our Passeover is sacrificed for us; therefore let us keep the Feast, (*which Notion is made out with abundant evidence by a late learned and judicious Writer on that Subject,*) *we once supposing the eating of this Sacrifice contaminated with Idolatry, what can be a more natural and apposite reproach to it, then to parallel it to the Feasts upon the Pagan* Idolothyta, *the eating of things offered unto Idols? Wherefore there is not the least harshnesse imaginable in this Interpretation.* 1 Cor. 5. 7. See Dr. *Cudworth's* Discourse of the Lord's Supper.

8. *Fifthly, That it may be no prejudice to thy judgement touching the Interpretation of* Antipas, *and its signifying as much as* one against the Pope, *because that learned and reverend Expositour Dr.* Hammond *has styled it a wanton and vain phancy in Mr.* Brightman, *who presumed so to interpret it, thou art to consider, that this Censure*

of

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of that Paſſage was not ſo much built upon any weakneſs in the Paſſage it ſelf, as that it was found in a farrago *of Conceits that were not ſo well managed as to ſupport and countenance one another. And therefore for the general Mr.* Brightman's *Expoſition of theſe Seven Epiſtles being not ſo convictive, that judicious Doctour was the more bold to ſpeak ſo ſlightly of this paſſage thereof. Which if it had been accompanied with other parts of his Expoſition of theſe Epiſtles that had had the like unexceptionableneſſe, it would never have been found fault with by ſo judicious a Writer, as indeed there is no reaſon it ſhould.*

For no name can be ſo fit and ſignificant for this purpoſe as this of Ἀντίπας. *For* τῶς *and* πᾶς, *or* πάντως, *ſignifie one and the ſame thing, as* Euſtathius *and others from him uſually do affirm. And it is moſt certainely true that they are both* πτῶσις ἀπροσίσματα, *as* Heſychius *ſpeaks. And therefore* Ἀντίπας *and* Ἀντιπάτης, *or* Ἀντιπάτρος, *have exquiſitely the ſame ſignification.*

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tion. But to have found Ἀντιπάτρος *for* Ἀντίπας *in this ſuppoſed Prophecy had been quite againſt the laws of the* Apocalyptick *ſtyle, that is as regardfull of due Concealment as of certainty of Revealment. So that ſo plain a Paſſage would have ſtood out very courſly and harſhly above the reſt of that ſmooth and delicate Contexture of theſe Viſions, and occaſioned a too-early intelligence of the meaning of theſe Prophecies. Beſides that* Antipas *is no proper name of any man, and that the very literal Story requires it ſhould be* Antipas. *Wherefore the Indication both for ſenſe and for ſound in this word* Antipas *is as exquiſite as, conſidering the nature of the* Apocalyptick *ſtyle, it either could or ought to have been. So that he that would cavill at this interpretation muſt of neceſſity deny the* Hypotheſis, *and ſay there is no Propheticall ſenſe at all of theſe ſeven Epiſtles.*

9. *Nor needeſt thou ſcruple at my applying that Paſſage of the Martyr* Antipas *to the* Albigenſes *and* Waldenſes,

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ſes, *that were ſlain in the field, as if they were not rightly termed Martyrs. For he that can ſave his Life by renouncing the Truth, and yet parts with it, (though it be in the field,) is rightly deemed a Martyr. Which was the caſe of theſe men. And that is remarkable for this purpoſe which Mr.* Mede *takes notice of, That when* Simon, *Earl of* Monfort, *had routed them, and made a great ſlaughter of them, and that the Biſhop of* Toloufe *there preſent took thereupon the opportunity of exhorting them to return to the* Roman *Church, they ſeeing ſo plainly that the wrath of God was kindled againſt them for their Separation from the Church; they anſwered in plain terms, that they were the people of God overcome by the Beaſt,* (Apoc. 13. 7.) *and knowing this to be their fate, yet would not ſtinch from the Truth: and therefore the Army returning upon them, they had all their throats cut in the field. Whence it is manifeſt that they were* Martyrs *properly ſo called, according to our Definition thereof: As there were alſo*

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also several Antipas's *in this* Interval *that suffered Martyrdome in that way that thou canst not except against, that is to say, such as were merely passive, and made no resistence. Some of them are named by Mr.* Brightman, *who if he had done as well on the other five Churches as he has on this of* Pergamus *and that of* Thyatira, *his Expositon of the Seven Churches had been considerable.*

10. *And lastly, to arm thee against the authority of the above-named Venerable person touching the reason of the name of* Thyatira, *as if it were as much as* Thygatira, *a* young Daughter; *for which he perstringes Mr.* Brightman, *condemning the Conceit for a mere groundless Phancy; I say, it is not evident that he so much reprehends him for the Notation of the word, as for the application of it to such a sense as he there expresses: which is much different from that sense we have proposed, and far more dilute.*

But as for my self, I must confesse I could not but conceit that the Notation

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of the word Thyatira *was alluded to, after I had read that Passage in* Cornelius à Lapide *on the Text: which, for thy fuller satisfaction, I shall transcribe.* Verùm *Strabo*, lib. 13. *Plinius*, lib. 5. cap. 9. & alii, passim tradunt eam (*that is, the City* Thyatira) primitùs nuncupatam à *Seleuco*, filio *Nicanoris*, θυγάτερα, ob lætum nuncium natæ sibi filiæ, unde nomen *Thyatiræ*. *Thyatira* ergò Græcè significat *filiam*; quod aptè competit *Jezebeli* illici, quæ hîc arguitur. *This of* Cornelius *made me secure of the Authentickness of this Notation, he so precisely quoting* Strabo *and* Pliny *for the same. And therefore I could not but persuade my self that the Church of* Rome *was here called* Thyatira *with some Allusion to* θυγάτερα. *Had it not been for this, I should have contented my self with the Allusion to* θυατείρα *onely.*

But these Authorities made me search into the State of the Church of Rome *in this Intervall: and I found many things abundantly answerable to the Title in the sense of this Notation. Amongst*

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mongst which if thou chance to think my Reflexion upon the multitude of Monks or Friers in those days to bear the least strength with it, consider but what Polydore Virgil *writes of that one Order of* Franciscans, *who, as some others, were the peculiarly-devoted to the blessed Virgin:* Totum terrarum orbem, *saith he,* una hæc implevit Familia, ut vulgus jam tum stupefactum suspicaretur non tam Pietatem, quam Otium & Ignaviam interdum multis cordi esse. *And to have such swarms of men that had renounced their Virility, and led an idle life, and went gadding and gossipping up and down, telling odd stories to the people, as old Wives and Nurses do to Children, having most of them Chins as smooth as Women's, and their Faces mob'd in Hoods, and long Coats like Petticoats, as if they had a greater ambition to appear the* Pediseque *or Handmaids of the Virgin* Mary, (*whom the Doctours of that Church love to call the* Daughter of God,) *then the Men-servants and Souldiers of* Jesus Christ, *who in this*

De rerum Invent. lib. 7. cap. 4.

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Epiſtle to the Church in Thyatira, *on purpoſe, one would think, to reproach the* Roman *Church for this Idolatrous Corrivalry, or rather Prelation, of the Virgin in religious Worſhip before* Chriſt, *expreſly calls himſelf the* Son of God; *This, I ſay, muſt aſſuredly be a conſiderable acceſſion to the* Womaniſhneſſe *or* Daughterlineſſe, *if I may ſo ſpeak, of the Church of* Rome, *which is here perſtringed in this Period by an Alluſion to* Thygatira, *which ſignifies a* Daughter.

Apoc. 2.18.

11. *And although upon ſearch after thoſe places cited out of* Strabo *and* Pliny *I could not find what I ſought for, yet I found no reaſon to recede from this part of my Interpretation. Firſt, Becauſe this paſſage* Cornelius *cites may haply be found in ſome other place in thoſe Authours, though it be not in theſe. Secondly, becauſe there need be no ſuch account of the Notation of the word, ſith* paronomaſticall *Alluſion is ſufficient, and* Thyatira *of it ſelf ſounds near*

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dear enough to Thygatira, *as must be generally allowed by all those that give their suffrage for the derivation therefrom. And it is not hard to prove it from the easie Elision is made of the letter* G *out of sundry words. Those in the* English *Tongue are obvious. It is more pertinent to instance in the* Greek, *where* αἶα *amongst the Poets is frequently for* γαῖα. *And also in the middle of words, the* Bœotians *pronouncing* ἰὼ *and* ἰὼν *for* ἰγώ. *And from the Latine* magìs *is the French word* mais, *and from* Magister Maister. *And* Caninius *in general pronounces*, Alia sunt innumerabilia quæ deperdunt G: *which implies it to be but a weak melting Consonant, and such as easily degenerates into* Y, *and, as it may be placed, is easily quite lost. Which argues that the sound of* Θυάτειρα *and* θυγάτειρα *are near enough for* paronomastical *Allusion in any indifferent man's judgement whatsoever.*

And that θυγάτειρα *is the same that* θυγάτης, *besides that common Analogie*

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of making nomina parasyllaba (*as they are called*) *from the fifth Declension, as from* χτὼν χτόνος, χτόνα, ἡγεμὼν ἡγεμόνος, ἡγεμόνη, *there is an example exquisitely answereng this of* θυγάτηρ *from* θυγάτερος, *namely*, μήτηρ *from* μητέρος. *So that the word is unexceptionable.*

And lastly, though we should give it for granted that neither Pliny *nor* Strabo *has any such Passage as* Cornelius *pretends, yet* Stephanus Byzantius *expressly has in his* περὶ πόλεων καὶ δήμων, *whose very words I will transcribe for thy better satisfaction.* Θυάτειρα πόλις Αυδίας, ἡ πρότερον Πελοπεία καὶ Σεμίραμις. Σελεύκου δὲ τοῦ Νικάτορος Λυσιμαχίᾳ πολεμοῦν, καὶ ἀκούσαντος ὅτι θυγάτηρ αὐτῷ γέγονε, τὴν πόλιν ἐπάλεσεν Θυγάτειρα. Καὶ ἔδει θηλυκῶς, νῦν δὲ οὐδετέρως φασίν· *that is to say,* THYATIRA, *a City of* LYDIA, *was first called* PELOPEA *and* SEMIRAMIS; *but* SELEUCUS *the son of* Nicanor *waging war with* Lysimachus, *and hearing that he had a Daughter born to him, called the City* THYGATIRA. *And it ought to be spoken in the feminine gender, though now they make it of the neuter.*

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ter. *All this surely will abundantly warrant and secure a* paronomasticall *Allusion in* Thygatira, *which signifies a* Daughter.

12. *And this may suffice for the making good the* Solidity *of our* Exposition. *And I say* Solidity, *rather then Perfection, affirming onely all to be right so far as we have gone, but not denying but that others better versed in History may more fully verifie what we have attempted. Nor did all things occurr that my self had read, and should have noted if they had come to my minde. As those notorious ten years of the most bloudy Persecution of all under* Diocletian, *which, I think, may in special be alluded to by the* ten days *mentioned in the Church of* Smyrna, *as well as the ten Persecutions in general, by a Propheticall* Henopœia.

The Notation also of the names of Balaam *and* Balac *are very accommodate to* Pergamus; Pergamus *signifying what is high, and* Balaam the Lord of the People. *Which* Balaam *being also the false Prophet, and set*

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here for the Pope and his Clergy, agrees excellently well with the Lordlineſſe *of him in this* Pergamenian *Period, wherein he trode upon the Necks of Emperours, and kicked their Crowns off with his feet. And* Balac, *which is here the Secular Sovereiguty, whether it ſignifie* Deſtruction *or* Emptineſſe, *ſutes very well with the ſtate of that time, when the power of the Pope had ſo overmaſtered all, that the Secular Magiſtrate was either but the bloudy* Executioner *of his Edicts, or elſe ſtood for a mere* Cypher, *the* Temporal *Power being quite in a manner* evacuated *by the Rampancy of the* Spiritual.

And ſeeing all the names in this Prophecy are ſo ſignificant, I leave to the enquiry of the learned whether there may not be ſome proper ſignificancy in the name of Jezebel *alſo; for it ſeems not uncapable of a fitting Etymologie, and that according to the Pattern of a ſevere Critick in the* Hebrew *Tongue; who in his account of the name* אִיזֶבֶל *(which is juſt ſuch another Compoſition*

Gregor. Ffranc. *Lexic. Sanct. t. t.* 107.

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איובל,) *says, that it may be compounded of either* אי ubi, *or* אוי væ, *or* אין non, *and* כבוד gloria. *So therefore say I may* איובל *be compounded of either* אי *or* איו *and* ובל, *which signifies* Habitaculum; *or else of* אוי *and* ובל, *which in the* Chaldee (*which is but a Dialect of the* Hebrew) *signifies* Stercus; *or of* אי Insula, *and* ובל Stercus. *Which last is lesse accommodate to our purpose, unlesse* Insula *here signifie* symbolically, *as Mr.* Mede *sometimes interprets it of a* Church *as a place* separate, *as Islands are by the Sea, and* holy, *in that it is* separate. *And then the Reproach will be upon the* holy Church *of* Rome *in this* Thyatirian *Interval, as if it had become an Island of Filth and Dung. Which was too true of them, for all their outward Gildings and Paintings.*

But the other Notations methinks are more simple and easie, and fitly accord with both the History of Jezebel *and the Fate of the* Roman *Church at the end of the* Thyatirian *Interval. For if we derive* איובל *from* אי ubi, *or*

אין

אין non, *and* זבל habitaculum, *it will plainly glance at* Jezebel's *being flung out at the window from her* habitation; *but most fitly prefigure the dispossession of the* Roman *Priests and Friers at the beginning of the Reformation, that they would be cast out of their Habitations, and that their places should know them no more. So that the very Name of* Jezebel *bears in it the Fate of that Church at the close of that time.*

But if we derive איזבל *from* אי væ *or* heu, *and* זבל stercus, *both the Fault and the Punishment of the* Roman *Church will be found written in this Name; her Filth and Corruptions being compared to Dung, and her Punishment intimated not unlike that of* Jezebel's, *as it is written,* And the carcasse of Jezebel shall be as the dung on the face of the earth. *So that the Notation of the name denotes with what foul Reproach the Papal Power and Superstition would be put down in those places out of which it was to be exterminated; that it should be troden down into the very Dirt. So that upon him that*

2 Kings 9. 37.

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that was in the Pergamenian *Intervall* בל עם the Lord of the People, *(the Papal Hierarchy domineering over all,) at the close of this* Thyatirian *Intervall this insulting Lamentation might be taken up with a* paronomasticall *Allusion, not much unlike the foregoing Etymologie in the sense thereof, and near enough to the sound of* איובל, *namely,* אי צארבל, Alas the Dung or Dirt of the Papal Lordlinesse! *How is it troden down as the Mire in the streets! Which was notoriously performed in the actings of* Martin Luther *against the Pope and* Roman *Clergy.*

But whether this or what else may be alluded to by the sound of the Name, I am not very solicitous, the Story of the Person being sufficient to warrant the meaning I have given of the Text, as any one may see by perusing the Exposition. *And our* Performance, *I hope, will appear* solid *enough without descending to such curious Niceties. We will therefore now onely adde something briefly touching the* Usefulnesse *thereof, and so conclude.*

13. *And*

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13. *And certainly our* Exposition *of these seven Epistles to the seven Churches has an equal* Usefulnesse *with any other Exposition of the* Apocalyptick *Visions, and the more considerable, in that it is a more compendious comprehension of the main drift of them all.*

First then, it serves for the confirmation of our faith in the particular Providence and Watchfulnesse of Christ *over his Church, it being so manifest from this* Exposition *with what care and steddiness he hath carried on things hitherto in the first five* Intervalls, *and that they have been no otherwise then He himself has predicted in these Prophetical Epistles.*

But then again, in the second place, here is an ample and timely Testimony in the behalf of the Protestants, I mean such as have declared against and forsaken the Communion of the Church of Rome, *from the time of the* Waldenses *to the first Reformers usually so called; the* Waldenses *being acknowledged the* faithfull Martyrs *of* Christ, *and those other that lived within the* Intervall *of the*

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the Church in Thyatira *carrying away no leſſe* Encomium, *as being thus deſcribed in the Epiſtle to that Church*; I know thy works, and charity, and ſervice, and faith, and thy patience, and thy works, and the laſt to be more then the firſt. *So that they approved themſelves more and more, even till they broke out at laſt into a National Reformation. And ſhall not our firſt Reformers then be thought worthy of having the Viſion of the Riſing of the Witneſſes applied to them, who have ſo ample a teſtimony from* Chriſt *himſelf, whom the Father has conſtituted the Judge of the whole World? And ſhall not they rightly be ſaid to have aſcended into Heaven in a* Politicall *ſenſe, to whom was made good that Promiſe to the Church in* Thyatira, To him that overcomes will I give power over the Nations, *&c? This therefore of the Church in* Thyatira *does farther ratifie what we have* * *elſewhere delivered touching the Riſing of the* Witneſſes, *that the Completion of that* Prophecy *was in that wonderfull Reforma-*

Apoc. 2. 19.

Apoc. 11. 11, 12.

Apoc. 2. 26.

* Synopſ. Prophet. Book 2. C. 22. ſect. 12.

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formation God unexpectedly brought about by Luther *and others.*

Whence it will follow, that the sound of the sixth Trumpet is over, and that the Forty two months, the One thousand two hundred and sixty days, or the Time and Times and Half a time, are expired as to the fulfilling of Prophecy; and consequently, that it is in vain for any to compute any Futurities upon the supposall of their Expiration to come; and that those that doe so will finde themselves confuted by the unsutableness of Events, and thereby expose the endeavour of interpreting Prophecies to reproach and scorn, and weaken mens belief even of those Expositions that are true, and give great advantage to the common Adversary.

But as it is most true in it self, so it is most for the Interest of Reformed Christendome, to take notice, that the Protestant Reformation is the fulfilling of the Vision of the Rising of the Witnesses, and of their Ascending into Heaven; that men may have that value for the Reformation that is due thereto,

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thereto, (it having thereby so plain a Ratification from Divine Testimony of the rightfulnesse thereof against the Tyrannies and Idolatries of the Church of Rome,) *and that both Magistrate and People may every-where be the better sodered together upon this consideration, and that all Sects that keep the Foundation may have the better esteem for one another, and not vilifie and hate one another in such sort as usually they do, but be in a readinesse for Christian Unity and Love. For it is this Dispensation of Spirit that must give Antichrist that most deadly Blow that is to come, and not a flaming Sword out of the mouth of the Rider of the white Horse literally understood, or large streams of fire spouted out of Heaven upon him, or any such miraculous assistence, as some ignorantly expect at the finishing of the* 1260 *days. Which groundlesse Supposition is fit for nothing but to engender vain Heats and presumptuous Conceits, to which no answer will be given but Shame and Frustration.*

But

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But the plain Truth understood as it is, naturally tends to the begetting in all Reformed Christendome a mutuall esteem of one another, and the suppressing that vain Presumption in Parties, as if they were the sole people that the Vision of the Witnesses belonged to, and so ought to expect marvellous things for themselves conjoined with the destruction or suppression of all the rest that are not of their own Party. Which fond, or rather unchristian, Conceits are quite expunged by the true and faithfull Interpretation I have published to the world of the Rising of the Witnesses; which puts them in a way rather of duly prizing one another, and of jointly endeavouring in the Spirit of Sobriety to advance the common Interest of whole Reformed Christendome, then for any one Party so vainly to presume of themselves above all the rest.

And finally, this groundlesse expectation of any such wonderfull events upon the expiration of the 1260 *days being thus wiped away, that time as to any fulfilling of Prophecies being already*

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ready expired, and no fit time being defined for the future, but onely the order of things in the Vision of the Viols, it is left for the Protestants to compute the approach of the final Ruine of Antichrist and the blessed Millennium *according to their own progresse in the Mysterie of real Regeneration and indispensable Duties of Christianity. By how much more holy, by how much more harmlesse, by how much more humble, by how much more Heavenly-affected they finde one another; by how much more discreet, by how much more faithfull and obedient to the publick Magistrate, by how much more kinde and loving to one another, and by how much more seriously affected for the advancing the publick good and the endeavouring the common welfare of all mankind, (which will introduce the* Philadelphian *Intervall,) by so much more near they may reckon the approach of the downfall of Antichrist, and the glorious Reign of* Christ *in his Saints at the happy* Millennium. *But what other Indications there be besides these*

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in the Visions of the Prophets, whereby we may compute the nearnesse of those Times, I must ingennously confesse I know not. But this was a sudden Excursion. We will return again into the way.

Apoc. 2. 20.

14. *But thirdly, In that it is said,* Notwithstanding, I have a few things against thee, because thou sufferest that Woman Jezebel, which calleth her self a Propheteſſe, to teach and seduce my servants to commit Fornication, and to eat things sacrificed unto Idols, *&c. this is a perfect clearing of the* Protestant Reformers *from that hainous Crime of* Schism *that the Church of* Rome *so magisterially lays to their charge, it plainly implying that their Separation from the Church of* Rome *was not onely no Fault, but a Vertue, and an indispensable point of Obedience to the command of* Christ, *and that it had been Disobedience and Rebellion against* Christ *not to have separated, and therefore was impossible to be any Schism. Which is a thing worthy of*

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of our notice and consideration.

As it also this, (*contrary to the opinion of some, otherwise learned,*) *That to depart from the Church of* Rome *upon the* very account of Idolatry *is not* Schism before God, *but onely in the sight of men, and those, it is to be feared, of none of the purest minds, but rather such as have a greater sense of the carnal Interest of the Church then of the Glory of God, and the purity of his Worship. For* Christ, *who is* God blessed for ever, *does here blame the Church in* Thyatira, *that she suffers the Woman* Jezebel *any longer, and does not cast her off,* (*as the Eunuchs cast her out of the window in the Type,*) *and that for this very cause, because she is a* Teacher of Idolatry, *and* an Abettour and Countenancer of spiritual Fornication; *as is manifest in the Text. So that* before God, *or in the* sight of God, *both the Church of* Rome *stands guilty of* Idolatry, *and also the Protestants leaving her Communion upon* that account *are*

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acquitted from any the leaſt taint or ſuſpicion of Schiſm. And that the Spirit of God does but witneſſe with our ſpirits in the truth of this matter, if thou haſt not loſt the free uſe of thy Reaſon, that brief Treatiſe of Idolatry *added to this preſent* Expoſition *will, I hope, abundantly ſatisfie thee: which therefore I have adjoined as a ſutable Appendage thereunto.*

15. *Fourthly, In that Reformed Chriſtendom (eſpecially after their Remiſsneſſe in Life and Manners, and Contentionſneſſe about Trifles,) is repreſented (under the Type of the Church in* Sardis) *to be in ſuch an imperfect Condition, though emerged out of the groſsneſſe of the Popiſh Idolatry, (for there is no farther complaint of either the Doctrine of* Balaam *or of* Jezebel *here,) this ſhould teach us to be humble, and not over-fierce and confident in our Opinions and Doctrines, but meekly to bear one with another, and be ready to be inſtructed by one another for the clearing up the Truth.*

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But in the mean time things being no better then they are, ſith they are no worſe then they were predicted, we are hence to learn, that it is our Duty never to ſuffer our mindes to relapſe towards the Fleſh-pots of Ægypt, or think we had as good goe back again to Rome, *as to be no better then we are. For this* Sardian *ſtate is like the wandring in the Wilderneſſe betwixt* Ægypt *and the promiſed Land, which is the* Philadelphian *ſtate, into which there is no entrance till after the ſeven Vials, that is, till the laſt of them be poured out, or at leaſt a-pouring. As it is ſaid in the fifteenth of the* Apocalypſe; And the Temple was filled with ſmoak from the glory of God, and from his power; and no man was able to enter into the Temple till the ſeven plagues of the ſeven Angels were fulfilled. *Where* no man, *according to the* Apocalyptick *ſtyle, ſignifies, that that company of men that were to enter into, and make up, that ſtate of the Church which*

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is here styled Ναὸς, the living Temple of God, *would not appear in that eminent condition till after the Vials, the last either current or complete. Which agrees admirably with that passage in the Epistle to* Philadelphia,

Apoc. 3. 12. Him that overcometh will I make a Pillar in the Temple of my God. *So that these* Philadelphians *shall not onely enter into the Temple after the smoak of the Vials, but* never goe out of it again, *according to the sense we have explained it in.*

Wherefore because we are in a kinde of Wildernesse-condition, we ought with Faith and Meekness and Patience to abide till God shall bring us into that good Land, and not to murmur against him, and reproach his Providence, who hath thought fit to carry on things with such leisurely steps, nor peevishly and falsly to say that we had as good return to Rome *again, and that it is a question whether the Reformation has done more good or hurt. For such thoughts or speeches are false, injudicious, and*

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and ingratefull Reproaches against the sacred Providence of God, whose ways these bitter, shallow and unsanctify'd spirits understand not, because the spirit of the world has blinded their eyes.

And forasmuch as there is no complaint of Idolatry in the Epistle to this Sardian *Church, nor the least hint to make any Separation, as before, all the Churches of Reformed Christendom, and all the particular Sects and Members thereof, ought to have a tender regard how they divide from one another or break Communion for difference of Ceremony or Opinion; but holding all the indispensable Foundation, and bearing joint Testimony against the grosse Idolatries and wilde Enormities of the Church of* Rome, *to study Peace and mutuall Compliance, that the Body of* Reformed Christendome *may be more strong and compact to stand against the common Enemie.*

But above all, we are with might and main to endeavour to perfect Ho-

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liveſſe in the fear of God, and to purge our ſelves from all pollution of fleſh and ſpirit, that we may prevent the extremity of that Judgement which is threatned as ſuddenly and unexpectedly to come upon the Church of Sardis. Apoc. 3. 3. *And theſe, I think, are main* Uſefulneſſes *diſcoverable in the Interpretation of the Epiſtle to the* Sardian *Church.*

16. *And fifthly, As for the Expoſition of the Church of* Philadelphia, *it is of main Importance for the making of the world good. For it is the ordinary excuſe for the reigning of Impiety and Immorality in the world, that men will be men as long as the world laſts, and that things are more likely ever to grow worſe and worſe then better: and therefore very few there are that will either attempt the amending of their own Lives, or the encouraging others ſo to doe. When notwithſtanding it is plain, according to the Propheticall ſenſe of the Epiſtle to the Church of* Philadelphia, *that there will be a time when* Righteouſ-

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teousneſſe *and* true Holineſſe *will have a moſt glorious reign upon earth.*

But thoſe that are averſe from this belief are uſually averſe alſo from believing any certitude in the Expoſitions of Prophecies. They will not, forſooth, be ſo preſumptuous as to pretend they can underſtand them, eſpecially ſuch as either chaſtiſe the abominable Wickedneſſes of the Roman *Church, or ſuch as promiſe Times tranſcendently better. Which is a piece of Hypocriſie much like that of* Ahaz, *when the Prophet bid him ask a Sign of the Lord his God; but he, good modeſt Hypocrite,* would not ask a Sign, neither would he tempt the Lord. *The meaning whereof was, that he would not amuze nor diſtract his thoughts, nor render himſelf more obnoxious by taking notice of a* ſupernatural *Evidence againſt the* natural *Sentiments and perſuaſions of his own* carnal *minde, under whoſe Government he was reſolved to be, and not be diſſettled by the Inlets of any higher* Isa. 7. 12.

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higher Light. The application is very eaſie and obvious.

17. *And laſtly, Admitting the Prophetical meaning of the Epiſtle to the Church of* Laodicea, *it is of great uſe for the eſtabliſhing our Faith in that grand Point,* That this Terreſtriall Scene will have an end, and that at the cloſe of all *Chriſt* will viſibly come in Judgement to reward all men according to their works; *That he will judge both the quick and the dead according to the Orthodox ſenſe of the Apoſtolick Doctrine.*

To all which we may adde, that as the Expoſitions of theſe Seven Epiſtles to the Seven Churches in Aſia *are in a manner as convincing as any other Viſions in the whole* Apocalypſe, *ſo they are far more eaſie, and reach the main Deſign in a leſſe compaſſe of words, and have not that operoſeneſſe of* Synchroniſms *neceſſarily hanging on them as the other have for the clearing of the ſenſe; but are onely ſeven Intervalls mani-*

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manifestly succeeding one another, whose Bounds so far as things are past are easily determinable. And we know that the Intervall of Sardis *ends where that of* Philadelphia *begins, and* Laodicea *is the close of all. Which* Facility *and* Comprehensiblenesse *must needs improve the* Usefulnesse *of these* Expositions *very considerably.*

And there wanting nothing but the Significations of the Names *to be added for the easie Applicability of the Events to each Intervall, I will, for the satisfaction of the Reader, briefly furnish them that have no skill in the original Languages with the sense and meaning of the* Names *of all the Seven Churches aforehand.*

18. Ephesus *therefore, with an Allusion to the Greek word* Ephesis, *signifies* Desire, *the first moving Principle that drives on an Activity for the attaining the main Scope we aim at. But with an Allusion to* Aphesis, *it signifies* Remissnesse, *for which this Church of* Ephesus *is bla-* Apoc. 2. 4.

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blamed: or else, alluding again to Apheſis, *it ſignifies the* ſtarting or letting looſe the Racers at the beginning of the Race, *Which agrees very fitly with this* Epheſine *Intervall, which is the beginning of the Church, and of the whole courſe of Providence concerning the ſame to the end of the world.*

Smyrna *ſignifies* Myrrh, *intimating the bitter Affliction of the Primitive Church under the Ten Pagan Perſecutions.*

Pergamus *ſignifies* Sublimity *or* Exaltation, *intimating the raiſing of the Church out of her former dejected and afflicted condition under the aforeſaid Perſecutions into a glorious Triumph over Paganiſm; as it fell out upon the Conqueſt of* Conſtantine *the great. It ſignifies alſo, or prefigures, the enormous* Haughtineſſe *of the Church of* Rome *in that Intervall.*

Thyatira, *in Alluſion to* Thygatira *a* Daughter, *intimates the more-then-ordinary* Womaniſhneſs *of the Church of* Rome *in that Intervall: But in Alluſion*

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Alluſion to Thyateria, Altars of Incenſe or ſweet Odours, *it ſignifies the more-then-ordinary frequentneſs of burning the* bleſſed Proteſtant Martyrs *with fire and faggot in this Period. Which Cruelty though it was abominable in reſpect of that bloudy and barbarous Church that committed it; yet the ſuffering of thoſe holy Martyrs in this manner out of Fidelity to* Chriſt *and his Truth was a Sacrifice of ſweet Odours to him, and very gratefully accepted of him.*

Sardis, *in Alluſion to* Sarda *or* lapis Sardius, (*the ſame that* Carnalina,) *ſignifies the* imperfect *and* carnal *Condition of that Intervall of the Reformed Church that is called* Sardian.

Philadelphia, *which ſignifies* Charity *in general, and particularly a more* ſpecial love to them of the true Houſhold of Faith, *intimates the* Reign of the Spirit, *which is the* Spirit of Love. For God is Love, and he that abideth in Love abideth in God, and God in him. 1 John 4. 16.

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This is that illustrious Reign of Christ *in his* Millenniall *Empire of Love, when the Christian life shall take place, and* Opinions *and* Persecutions *shall be done away.*

And lastly, Laodicea *signifies a* popular Politicall *or* externally-Legal Righteousnesse, *the outward form of the former* Philadelphian *state, but, as in old age, the spirit much decay'd, though the outward figure of the body much-what the same. It signifies also the* arraigning *and* judgeing of the people, *that is, the Nations of the world, when* Christ *shall come to judge both the quick and the dead; because this is to be performed at the close of this* Laodicean *Interval.*

19. *The significancy of the* Names *of these Seven Churches reckoned always in such an order, as that seven* Intervalls *of the Church, from the beginning to the end of all, answer exactly in the Affairs of the Church both to these* Names *in this* order *they are reckoned, and to the* Conditions *of the*

the Seven Churches as they are orderly described in the Seven Epistles to them, is a plain Demonstration to them that are not extremely refractory, (especially if you adde the Certainty that there must be a Prophetical *meaning of these Epistles, as is made good in the first and second Chapters of the ensuing Book,) I say, it is a plain Demonstration, that our* Exposition *is* true, *as well as so* easie *and* comprehensible, *and therefore of an* universal Usefulnesse *as well to the* Illiterate *as the* Learned. *Which I hope, Reader, will be a sufficient Excuse for the Authour, that he has either invited thee to the pains of reading, or given himself the trouble of compiling, this present Treatise. Farewell.*

A Pro-

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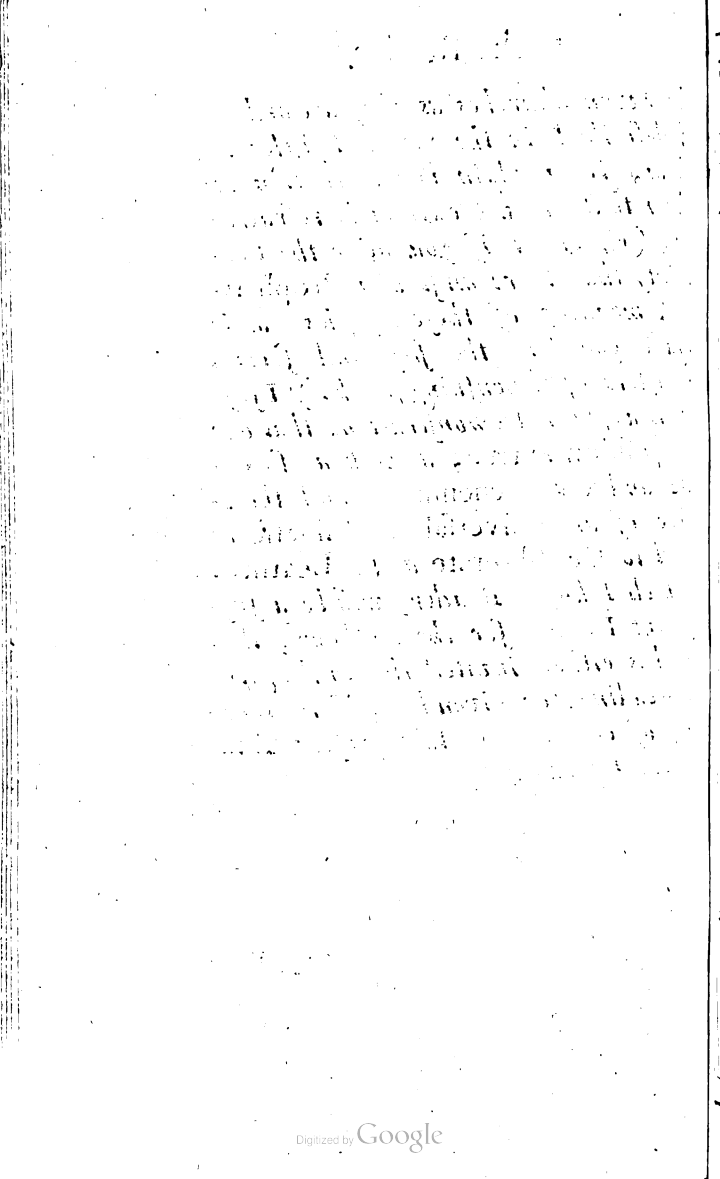
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A Propheticall
EXPOSITION
OF THE
SEVEN EPISTLES
Sent to
THE SEVEN CHURCHES
IN
ASIA,
From Him
THAT IS, AND WAS, AND IS TO COME.

SIRACIDES. Ch. 59.

He that giveth his minde to the Law of the most High, and is occupied in the meditation thereof, will seek out the wisedome of all the Ancient, and be occupied in Prophecies.

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A Propheticall EXPOSITION OF THE SEVEN EPISTLES Sent to THE SEVEN CHURCHES in *Asia*.

CHAP. I.

A Preparation toward the Mysticall *or* Propheticall *Interpretation of the* Seven Epistles *to the* Seven Churches *of* Asia.

1. WE shall first premise, That as those two following Prophecies of the *Seven Seals*, and of the *opened Book*, reach from the beginning to the end of the Church; so this of the *Seven Churches* reaches also from the beginning of the Church to the end of all. Which

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ſeems congruous both from the nature of the Viſion it ſelf, and from the following Examples of the Prophecies of the *Seven Seals* and the *opened Book*.

We ſhall premiſe in the ſecond place, That as it is conſpicuous that four of the names of theſe ſeven Churches are directly ſignificant of ſome State and Condition they are in, *viz. Smyrna*, *Pergamus*, *Philadelphia* and *Laodicea*; ſo it is exceeding credible that the other three names may allude to ſome thing that may ſet out their Nature and Condition alſo, *viz. Epheſus*, *Thyatira* and *Sardis*; as we ſhall take more expreſs notice in the proceſs of our Expoſition.

Laſtly, which might as well (if not better) have been noted at firſt, This more *myſticall* ſenſe, which we are now a-rendring of the Seven Churches, doth not at all claſh with the *Literal* ſenſe of the ſame, nor exclude that uſefull Applicability of them for the Reproof or Praiſe of any Churches particular in any time or Age

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Age of the Christian world, that are for the like things obnoxious or commendable. But the distinct Providence of God, and his watchfulness and foresight of the Affairs of his Church, may haply be more illustrated and display'd by this *mystical* way of Exposition then by that *Literal* or *Moral*.

2. We will therefore distinguish the whole Duration of the Church of *Christ*, (especially so far forth as it is within the limits of the *Roman* Empire, which also the other Prophecies in the *Apocalyps* seem chiefly to regard) into Seven Intervalls, and will suppose the first Intervall to end where the second begins, *viz.* in the tenth year of *Nero*, or *Anno Christi* 63.

3. Which Period therefore of the *Ephesine* Church ending so early, even about thirty years before St. *John's* writing the *Apocalypse*, agrees excellently well with that passage Ch. 1. v. 18, 19. where, after *Christ's* declaring himself *the first* and *the last*; (as before in the same Chapter he is called He that *was*, and *is*, and *is to come*)

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come) and his mentioning his own Death and Resurrection, and how that he will be alive to the end of the world to carry on the Affairs of his Church; he presently inferrs, *Write* therefore *what things thou hast seen, what things are*, and *what things shall be hereafter*, (which he expresly and immediately calls the *Mystery* of the seven Stars and the seven golden Candlesticks, *ver.* 20. which is worth the noting.) What things thou *hast seen already*, in the times of thy life past, namely, the state of the *Ephesine* Church: what things *are now present*, viz. the *Smyrnian* state of the Church in which thou *art*, and tastest of the bitterness of it in this thy Exile here in *Patmos* (for the Ten Persecutions were then already begun, and *John* was in the Second of them:) and what things *shall be hereafter*, namely, to the end of the world, in the residue of the period of the *Smyrnian* Church, and in the periods of the Remainder of the Seven Churches succeeding. And questionless the Vision of the Rider

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Rider of the * *white Horse* respects what *was then past*, namely, *Christ's* first Warfare upon his conquest of Death, and his being mounted into his glorify'd Body; who after from on high sent down Succours to his Apostles and Disciples, and assisted and and managed that illustrious Battel in the beginning of the Apostolick Times so successfully and gloriously, that infinite numbers of men were brought under the obedience of the Gospel, even within the space of the *Ephesine* Period. * Apoc. 6. 2.

4. So that there can be no scruple of the Church of *Ephesus* representing a State of the Church past, but onely that it seems improper to direct an Epistle to a Church then out of being. But this can be no argument with them that hold the Seven Churches to be seven successive Conditions of the Church to the worlds end. For make the *Exitus* of the *Ephesine* Church reach beyond S. *John's* time, suppose to *Anno Christi* 100, or thereabout; the rest of the *Epistles*

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will be writ to Churches not yet in being, and some many hundreds, nay thousands of years ere they shall be: which yet they must not count absurd.

5. The briefest account therefore of this matter is this, That the Spirit of God seems to drive on two main designs in the Vision of these Seven Churches at once. The one, most effectually to animate and encourage the Church to doe well, to stick to Truth and Holiness through all the Trials and Calamities of this present life; as also to deterre them from all kind of Sin and wickedness of what nature soever, whether Apostasie from the Faith, Idolatry, Sensuality, or what-ever Remissness in Manners; For which design this Epistolar way is exceeding accommodate, it bearing the form of personally speaking to people, and so the more forcibly makes them take notice, in a manner whether they will or no, of what is said unto them. The other design, and that so laid as not to foregoe the former

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former advantage, is to instruct the Church in the Providence of God and his Foresight, to shew how all things lie bare before his eyes in such order and succession as they are in time to come to pass. In the *Literal* sense of these Epistles to the Seven Churches, that former design is plainly pursued and attained, understanding them directed to these Seven Churches in *Asia* then in being; and in a very great measure in the *Moral* sense. These Epistles, I say, being so applicable to any part of the Catholick Church in any Age thereof, placed in the same or like circumstances of Condition with these *Asiatick* Churches, this Epistolar way will have a considerable efficacy and influence upon them, for either Animation or Reproof.

6. But now the great Question is, Why the *Prophetical* design discoverable in the *mystical* Interpretation should have been couched in this Epistolar way, especially the Epistle to *Ephesus*, being writ after the *Ephe-*

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ſine Period was expired. To which I anſwer, that this *Prophetical* deſign was not intended for the *Epheſine* Church in this *myſticall* ſenſe, but for future Ages; and therefore, it is taken in onely to make up the entireneſs of the whole Succeſſion of the Church in its ſeveral diſtinct ſtates from the beginning to the end of all. But this *Epiſtolar* way is ſtill retained in this *myſticall* ſenſe, for the ſame uſefulneſſe it had in the *Literal* to the Seven Churches in *Aſia* then really in being. For ſo ſoon as any of theſe Letters by this *myſticall* ſenſe is underſtood to be directed to any ſucceſſive part of the Church, as now, for example, (as will appear anon) the Epiſtle to the Church of *Sardis* is directed to the Proteſtant Church or Reformed Chriſtendome, this Succeſſion of the Church ought to be as much concerned, as that particular Church of *Sardis* was in *Aſia minor.*

And this intention of the Holy Ghoſt being once underſtood, it will be

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be of the like usefulness to the *Philadelphian* Church especially, and also to the *Laodicean.*

Wherefore the Objections were but small, considering the Usefulness of this Epistolar way, though there were no other sense of these seven Epistles and the seven Churches but the *mysticall.* For as in an entire Vision, where the beginning is touching something past or present, all goes under the Title of *Propheticall,* though that part that respects things past is but *Historicall* Representation: so in this entire Epistolar Vision, though the first part be Epistolar, yet it is but *Historicall Representation,* exhibiting times and persons past (as if they were present to be writ to) and that for uniformity sake in the form of an Epistle, as what is past in History under the form of *Propheticall* Vision, as the Rider of the *white Horse,* which is the first in the Vision of the Seals; though the Representation was of what was partly past, and partly present. But what is to come

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come is the proper object of all Viſion Propheticall.

But now beſides all this, in the *Literal* ſenſe there being then a Church in *Epheſus* when that Epiſtle was wrote to it, and in a *Moral* ſenſe it being applicable to any Church that does *Epheſize* in any part of Chriſtendome and at any time; the Objection, in my judgment has melted into leſs then nothing. And therefore, notwithſtanding this exception, we will not ſtick to place the end of the Interval of the *Epheſine* Succeſſion in the tenth of *Nero's* Reign, and in the year of *Chriſt* 63.

Till then let the Church of *Chriſt* be repreſented under the Title of *Epheſus*; from that time, till about three hundred and odd years after *Chriſt*, under the name of *Smyrna*: from thence, to the latter end of the Perſecution of the *Albigenſes* and *Waldenſes*, let her be the Church dwelling in *Pergamus*: from that time, till whole Nations fell off from the Pope, let the ſame Church bear the

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the name of *Thyatira*: from that time Protestantisme became the Religion of Nations, till the last Vial, let this Church bear the Title of the Church in *Sardis*: from that time till the fourth Thunder, let it wear the name of *Philadelphia*: * from the fourth Thunder till *Christ* come visibly to Judgement in the clouds, let the Church bear the name of *Laodicea*. These are the seven Intervals, which how well they will fit with the Titles of these distinct successive States of the Church and the things spoken of them in the Vision, I will anon endeavour to unfold.

* See Divine Dialogues, Dialogue 5. sect. 38.

CHAP.

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CHAP. II.

A farther Preparation out of the first Chapter of the Apocalypse, *whereby this* Prophetical *meaning of the Vision of the Seven Churches is more clearly assured.*

BUT in the mean time, for the greater assurance of this *Prophetical* or *Mystical* sense, we will first make some farther Remarks upon the first Chapter of the *Apocalypse*. Where we will make onely this one modest Supposition; that the Spirit of God sets down nothing immethodically nor in vain, or at least nothing vainly immethodicall. Wherefore upon the very first Verse, which bears the Title of the whole Book; *The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass*, that is, things to come to pass; some shortly, and other some in succession of time, as all Interpreters

Apoc. 1. 1.

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ters agree; I cannot but note this, That if the Spirit of God do but *respicere Titulum*, (as most certainly he will) he will set down no entire Visions, as this of the Seven Churches is, but they must in the main be of things to come to pass, not of things present merely, and not hid, but obvious to the eyes of men, as the State of the Churches here mentioned was to the world at that time. And therefore something farther must be meant by them then can be contained in the *Literal* sense; which is not of things *to come*, as the Title requires, but onely of things present, or some Promises or Threatnings that do not properly amount to the nature of Prophetical prediction, no more then the Law of *Moses* to which they are annexed.

2. *Blessed is he that readeth, and they that hear the word of this Prophecy, for the time is at hand.* This again plainly shews that this Book is all of it, I mean all the entire Visions thereof, a Book of Prophecies; which, as I intimated before, mere Promises and Threat- Verse 3.

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Threatnings cannot make it no more then they do thoſe Laws of *Moſes* to which they are adjoyned. And though the ſeveral States of the Seven Churches may be applicable to ſeveral ſtates of particular Churches of after-Ages in Chriſtendome l yet it cannot properly be in this *Literal* ſenſe by way of Prediction, but of Example of Vertue or Vice, of pious or impious Actions, which repeatedly happen in all Hiſtory. Whence if there be no more in it then thus, theſe Epiſtles to the Seven Churches cannot be deemed any Prophecy, and therefore are heterogeneous to the Scope and Title of the Book.

Verſe 4. 3. But upon the ſo expreſly calling this a *Book of Prophecies* for *John* to ſalute the *Seven Churches* in *Aſia* with this Salutation, *Grace be unto you, and peace, from him which is, and which was, and which is to come*; methinks it does even forcibly drive a man to conceive that the Viſion of the Seven Churches which he ſo immediately falls upon, is a Prophecy, ac-

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according to the title immediately mentioned in the foregoing Verse. Besides that the description of the party in whose name he salutes them, *which is, and which was, and which is to come*, does very naturally insinuate that he is treating of what reaches from the beginning of the Church to the latest Ages thereof. Which he insists more upon in the seventh Verse, (after he has spoken of the person of *Christ*) *Behold, he cometh* Verse 7. *with the clouds*, (this reaches the last Period of *Laodicea*, when God will judge all people,) *and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him*, (for the Earth shall then be burnt up with the works thereof:) *Even so, Amen.* This will certainly come to pass about the seventh Thunder, (in that dark hollow Dungeon, where there shall be weeping and wailing and gnashing of teeth,) let the sons of Infidelity or Unbelief conceit what they will to the contrary. Wherefore the minde

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and scope of the spirit of Prophecy seems here to be carried out even to the utmost Ages of the world.

4. According as he declares in the next Verse, *I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.* That Wisedome and Power that reaches from one end to another mightily and sweetly orders all things. This methinks strongly insinuates that the Vision of the *Seven Churches* (as well as the Vision of the *Seven Seals* and of the *opened Book*) reaches from the beginning of the Church to the end of all things. Which consideration is so repeated to us, that certainly it must not stand for nought, but is to give infallible aim at a higher meaning of the Seven Churches then we are at first aware of. For the summary of the Vision, before he descends to the particular Churches, begins and ends with this, v. 11. and 18. *I am the First and the Last, and have the keyes of Hell and of Death.* Which

Verse 8.

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undoubtedly respects the execution of the final Sentence under the seventh Thunder.

5. But there is first this *notable* to be observed in the Tenth verse: *I was in the Spirit on the Lord's day, and heard behind me a great voice as of a Trumpet.* This pompous entrance with the sound of the Trumpet into this Vision of the *Seven Churches*, and the glorious appearance of the Son of man walking in the midst of the seven golden Candlesticks with seven Stars in his right hand, comes up so near to that splendid Preamble to the Vision of the *seven Seals*, that any sagacious man cannot but suspect that both the Visions be of like extent and importance, and not of such private concern as merely to respect those Seven Churches in *Asia*. For at the beginning of both these Visions there is the glorious appearance of *Christ* in the midst of the Church: in the first, standing or walking in the midst of the seven golden Candlesticks; in the latter, sitting in the Verse 10.

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midst of the four Beasts and four and twenty Elders: and both these Preambles to the future Visions ushered in with the sound of the Trumpet. Wherefore the Pomp being equal, the concern of each Vision in all likelihood is equal. Nor can it be pretended that the Pomp before the Vision of the seven Churches was designed as a fair Frontispice to the whole Book of Prophecies, because at least as splendid a Frontispice is again erected before the Vision of the *Seven Seals*. Wherefore that former was entirely intended for the Visions of the Seven Churches, and therefore portends some mighty concerning Mysterie therein, and such as the present Affairs of those seven particular Churches in *Asia* could not reach nor exhaust. But we proceed.

Verse 11. 6. *Saying, I am Alpha and Omega, the first and the last: and what thou seest write in a book, and send it unto the seven Churches which be in Asia.* Here again, immediately before his send-

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sending to the seven Churches of *Asia*, he displays those Titles of himself that least of all suit with the small continuance of those particular Churches. But the holy Catholick Church endures from the beginning to the end of all. Upon which therefore I cannot doubt but the Spirit of Prophecy had his eye at this time, and in the Mystery understood by the seven Churches in *Asia* the holy Catholick Church divided into seven successive Intervalls, according to the opinion of *Petrus Galatinus*. For indeed in all reason, (if there was not some grand Mysterie underneath,) why should onely seven Churches in *Asia* be writ to, when there were others, many others, either there, or at least in other parts of the Empire, in all likelihood as notorious for either the Faults, the Vertues, or the Sufferings that are noted in these?

7. You'll say haply, that *Asia minor* was the special Diocese as it were of S. *John*. But they that answer thus forget that *John* was merely passive

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in these Visions, and wrote no otherwise then he was moved by the Holy Ghost, which is no respecter of persons. Besides that there were certainly other Churches in *Asia* besides these seven. Why therefore just Seven? and why these? But that *seven* signifies *Universality*, is obvious in the Prophetick style. Therefore to the seven Churches in *Asia* is as much as to all the Churches in *Asia*. But it's much that all the Churches in *Asia minor* should be thus carefully saluted by the Holy Ghost, and the rest of the Churches in the Christian world be taken no notice of: As if it were according to the Proverb, that kissing goes by favour; whenas yet it is expressly said in the Scripture, that God is *no respecter of persons*, as I intimated before.

8. But you will farther urge, that we cannot possibly make it any more then all the Churches in *Asia*, unless *Asia* were turned into an Appellative. Which consideration will put a bar to all attempts for any *Mysticall* Interpre-

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pretation, so that we must necessarily rest in the *Literal.* But *Hugo Grotius*, who interpreteth all the Churches also Mystically from the reason of their Names, yet takes no notice of any Allusive signification in the word *Asia.* So that in this learned man's judgement that sequel is not so firm.

But besides, though I do not love to play with words more then needs must, I think it not hard to finde out an Allusive signification apposite enough in the name of *Asia* to the Mysticall sense intended. For both אשיה and עשיה (the former signifying *Fundamentum*, the latter *Actio* or *Effectio*) as to their paronomasticall sound are as near *Asia* as the nicest criticall ear can require in these cases. And for the sense of them both, it is extremely accommodate to the present purpose. For then will this Superscription, To the Seven Churches in *Asia*, either signifie, To all the Churches in the foundation, that is, that keep to the Apostolick Foundation in matter of Doctrine and Profession; or else, To all

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the Churches in *Aſia*, that is to ſay, theſe Epiſtles are writ to them with an intended cenſure of their Actions. And it is ſaid expreſly by the Logician touching the Topick of Effects and Actions, *Hujus loci ſunt Laudes & Vituperationes:* upon which all theſe Epiſtles altogether run. And, *I know thy works*, begins every Epiſtle. Beſides that they are directed to none but ſuch as profeſs the Fundamentals of the Chriſtian Faith, and nothing repugnant thereunto; as will appear in our Interpretation of them. Nor is it ſtrange that S. *John*, though writing in *Greek*, ſhould (himſelf being a *Jew*) make an Alluſion to *Hebrew* words; nor is it without example. For the Son of *Sirach* does plainly in that paſſage in the *Greek* Text, Σοφία καὶ τὸ ὄνομα αὐτῆς ἔδειν, allude to the *Hebrew* word צָפַן *to hide*, as if σοφία were as much as צוּפִיָּה.

Pet. Ram. *lib.* 1. *c.* 9.

Eccleſ. 6. 22.

9. Theſe verbal Alluſions are ſo frequent in the Prophetick Style, that there is no need farther to take notice thereof: nor any doubt, I think, but

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but the Spirit of God would not in this Book of Prophecies, where all things are so comprehensive and majestick, salute onely seven particular Churches of all the Churches of the World, and that with such pompous Circumstances; nor when he had begun so magnificently a Book of Prophecies, and so expressly intitled it so, that he would immediately afterwards, as if he had forgot what he was about, bring in a large Vision consisting of seven parts, wherein there is nothing at all Propheticall, but onely the Reproof or Praises, the Commination or Promises to a few particular Churches. This is not according to the steddy order and method of Divine Wisedome, especially in this Book, then which there never was nor ever will be any thing more accurately written.

10. *And he had in his right hand seven Stars.* Methinks it is extremely harsh to conceit that these seven Stars are merely the seven Bishops of any seven particular Churches of *Asia,* Verse 16.

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Aſia, as if the reſt were not ſupported nor guided by the hand of *Chriſt*, or as if there were but ſeven in his right hand, but all the reſt in his left. Such high Repreſentations cannot be appropriated to any ſeven particular Churches whatſoever. But ſeven muſt ſignifie all in both Coexiſtence and in Succeſſion to the end of the world. Which is a ſenſe worthy ſo ſublime a Book as this of the *Apocalypſe*, and correſpondent to the meaning of the reſt of the Septenaries that occur in this Book of Prophecy, they ſignifying an entire Succeſſion of ſome ſeven things or other which they are brought in to repreſent.

Verſe 20. II. *The ſeven Stars are the Angels of the ſeven Churches, and the ſeven Candleſticks which thou ſaweſt are the ſeven Churches.* Though according to the *Literal* ſenſe theſe ſeven Churches and the ſeven Angels are eaſily applicable to thoſe particular ſeven Churches of *Aſia* above ſpecify'd; yet I cannot but conceive, that he not calling them here the ſeven Chur-

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Churches of *Asia*, but seven Churches in general, it is an invitation to the searching out some more large Propheticall sense, such as we drive at; as also, in that he says the Angels of the seven Churches at large, and not of *Asia*, nor names the Churches by name; but especially in that he calls them *Angels*, in stead of *Bishops* or *Pastours*. For he continuing so in the Propheticall style proper to this Book, that ascribes all to the Ministry of Angels, it is a sign that the Letters to the seven Angels of the Churches have also a Propheticall sense as well as a Literal, or rather that that is the sense that is most chiefly of all intended.

12. All these Intimations put together out of this first Chapter toward the Assurance of a Propheticall meaning of the Seven Churches of *Asia* have that force with me, that though I could not my self produce such a continued *Mysticall* or *Propheticall* sense which would be all along easie and natural, yet I could not but yehe-

vehemently suspect that there is some such sense, though it were not in my power to reach it. But if I have through the Divine Assistence light on such a sense as is both *continually coherent*, *important*, and *according to the Analogie of the Prophetical style*, I hope this Preparation will even extort the belief thereof from the Reader. But such as it is I shall now present to his view.

CHAP. III.

The Interpretation of the Epistle to the Ephesine *Church.*

1. IT was intimated out of the last verse of the foregoing Chapter, that the Omission of the appropriating the seven Churches to *Asia* by name was a fair invitation to us to suspect a more large and released sense of this Vision of the Seven Churches. And indeed this Releasement is more free in the *Greek* Copy then in our *English*

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Engliſh Tranſlation. For the Original runs thus; Καὶ αἱ ἑπτὰ λυχνίαι ἃς εἶδες ἑπτὰ ἐκκλησίαι εἰσὶν, *And the ſeven Candleſticks which thou ſaweſt are ſeven Churches*: not *the* ſeven Churches which in the Literal ſenſe one might be prone to imagine to be none other then thoſe ſituate in *Aſia minor*; but this Diviſion of the Churches into Seven in the *Myſticall* ſenſe is rather *diſtributio ex adjunctis* then *è ſubjectis*, the whole Catholick Church in its Succeſſion from the beginning to the end being caſt into ſeven Intervalls, according to ſeven notorious Qualifications or Conditions thereof. For ſo we ſay, the Primitive Church, the Apoſtatized Church, the Reformed Church, &c. denoting not their Place, but rather their Time and Quality; which the *Genius* of the Prophetick ſtyle, if it were to expreſs them, would exhibite as ſo many Churches diſtinctly ſituate. Chap. 1. v. 20.

2. But beſides this, it is farther to be noted, that the omiſſion of the appropriating theſe Seven Churches

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ches to *Asia* does also fairly quit the Mysticall Interpreter of giving any account of the signification of that name, it being omitted in the Interpretation of the seven golden Candlesticks. Which I thought worth the noting, that all pretense of Cavill might be taken from them that may haply prove lesse satisfy'd with our giving an account of that *Greek* name from an *Hebrew* Allusion, though their Cavill to the more judicious I hope will seem altogether groundless.

3. Nor, lastly, does the returning of the Spirit of Prophecy to the Seven Churches by name, in these Epistles written to them, determine the Vision solely and adequately to those seven Churches of *Asia* topically understood; forasmuch as the names of all those Churches at least by an easie Allusion have an *Appellative* signification, and manifestly denote their *Quality* and *Condition*; as we shall see in the process of our Exposition.

4. First

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4. First therefore of the Church of *Ephesus*, which *Christ* salutes after this manner: *Unto the Angel of the Church of Ephesus write; These things saith he that holdeth the seven Stars in his right hand, and who walketh in the midst of the seven golden Candlesticks.* That by *Angels*, according to the *Apocalyptick* style, all the Agents under their Presidency are represented or insinuated, I have already noted: and it is so frequent and obvious in the *Apocalypse*, that none that is versed therein can any ways doubt of it. Wherefore *Christ* his writing to the *Angel* of the Church of *Ephesus* in this Mysticall sense, is his writing to all Bishops, Pastours and Christians in this first Apostolicall Intervall of the Church. Apoc. 2. 1.

And that particularly in this Epistle to this Church (I mean, in the Mysticall sense thereof) he recommends himself to them under the character of him that *holds the seven Stars in his right hand*, and *who walketh in the midst of the seven golden Candle-*

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Candlesticks, the sense, stripp'd of this Prophetical Pomp, is, that I am he that supports all my Bishops and Pastours, and all that labour for the Interest of my Kingdome, from this time for ever: I am present with them, and uphold them. As he said at the first founding of the Church, Matth. 28. 19, 20. *Goe ye therefore and teach all Nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; Teaching them to observe all things whatsoever I have commanded you. And, lo, I am with you alway, even unto the end of the world.* He is in the midst of his Church where-ever two or three are gathered together in his Name: He walks through, in the midst of the Successions of the seven Intervalls of the Church, the seven golden Candlesticks, till the end of all. This is to encourage the beginning of his Church, and is methodically put in the first place, as being general, and running through all the Intervalls thereof till the end of the world.

But

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But that the Frontiſpice, as I before called it, to this Viſion of the Seven Churches, which was the glorious Character of our bleſſed Saviour, is made uſe of by piece-meal for an entrance into the parts of this Viſion, as it is in them all; I cannot but take notice how fitly it anſwers to the Viſion of the *Seals*, where the parts of the Frontiſpice are alſo made uſe of to uſher in four of the Seals; for the four Beaſts one after another (and that with appoſite ſignificancy, as here,) at the opening of the four firſt Seals are introduced uttering this voice, *Come and ſee.* Wherefore there being the like contrivance in both Viſions, it is a ſhrewd intimation that they are Viſions of like importance, that is, very reachingly and comprehenſively Propheticall; as I endeavoured to evince out of the firſt Chapter. Apoc. 6.

5. And how accommodate that part of the Character of our bleſſed Saviour is to this part of the Viſion that concerns the *Epheſine* Church, is

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already declared. We ſhall now conſider the fitneſſe of the paronomaſticall Alluſion in the Name. For that the Propheticall ſtyle does affect ſuch Alluſions, both *Grotius* and Mr. *Mede*, and all Interpreters that I know, are agreed upon. And *Grotius* does particularly give the reaſon of the names of all theſe Churches in his Commentary on the *Apocalypſe*. So that there is nothing of Levity or Indiſcretion in the attempting of the ſame. In *Epheſus* therefore, for ought I know, there may be a double Alluſion, both to ἄφεσις and ἔφεσος. For that Ν, being one of the three *matres Lectionis*, as they are called, contained in it both *E* and *A*, it does plainly intimate that the ſound of *E* and *A* are not ſo extremely different one from another. But as for the ſenſe of ἄφεσις, it is hugely well and peculiarly accommodate to this Church, it being the firſt Intervall of the Seven, as it were the ἀφετηρία, (and ἄφεσις ſignifies the ſame,) the *Carceres* or Liſts from whence the Race

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Race begins of the Succession of all the Seven Churches, which ends in the end of the world. And S. *Paul* compares the calling of Christians to a Race.

6. But as for the other word, ζῆλος, which *Grotius* also expresly takes notice of, and pitches upon, the Allusion thereto is unexceptionable both as to sound and signification. For it denotes that great fervour and zealous desire the Church in those first Primitive and Apostolick Times had to the Affairs of *Christ*, and to the Interest of his Kingdome; that they did sincerely and earnestly, under the conduct of that *Heros* on the white Horse, with his bow and arrow in his right hand, aim at and *press toward the mark of the prize of the high calling of God in Christ Jesus*; they were inflamed with the desire of enlarging the Kingdome of *Christ* here, and of obtaining that immarcescible Crown hereafter, and of eating the fruit of eternall life in the celestiall Paradise of God. This was

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the *first love* of this Church, this was their ἔρως τῆς τέλους, their vehement and sincere desire, and onely scope of their Actions, that they might serve *Christ* here, and enjoy him afterwards in his heavenly Kingdome. And therefore out of this fervent love to *Christ*, and sense of their own happinesse, they did at first easily devour all Difficulties.

Verse 2, 3. 7. As it is noted in the two following verses: *I know thy works, and thy labour, and thy patience, and how thou canst not bear with such as are evil.* For those that are sincerely and fervently good, it cannot but make them have an Antipathy against what is evil, and discern them that bear themselves never so Apostolically, and yet are not right at the bottome, to be but Hypocrites and Liers.

And thou hast tried them which say they are Apostles, and are not. That there were *false Apostles*, *deceitfull workers*, *transforming themselves into the Apostles of Christ*, in the Apostles time,

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time, (within which the Period of this Church is,) the Apoſtle *Paul* takes notice 2 *Cor.* 11. 13. which therefore is very agreeable to the Intervall of this firſt Church. For when ſhould any pretend to be Apoſtles ſent from God, but in that Age there were Apoſtles ſent into the world by him?

And haſt born, and haſt patience, and for my Name's ſake haſt laboured, and haſt not fainted. What is here is much-what the ſame ſenſe and words as were in the foregoing verſe: but it is not repeated in vain. For theſe words I ſuppoſe, καὶ διὰ τὸ ὄνομά μου κεκοπίακας, καὶ οὐ κέκμηκας, have a ſpecial correſpondence to the reward promiſed in the 7. verſe. He that will not labour ſhall not eat: but he that labours very much, and breaks not off by reaſon of any lazy fainting or culpable laſſitude, is worthy to be fed with the bread of life. But beſides, this labour and patience in the higheſt circumſtances is here repeated, the better to ſet off the pre-

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sent remissness of some in this *Ephesine* Church, as it is in the next Verse.

Verse 4. 8. *Nevertheless, I have something against thee, because thou hast left thy first love*, ὅτι τὴν ἀγάπην σου τὴν πρώτην ἀφῆκας. *Grotius* and Dr. *Hammond* expound it, *because thou hast remitted of thy first love*, and so allow ἄφεσις to signifie *relaxation* and *remission* in a contraty sense to intension of degrees: whence there may be another ground of Allusion in *Ephesus* to ἄφεσις, and in counterdistinction to ἔφεσις; so that this *Ephesine* Church may have its name from its first intense Love and its after Remission thereof, by this double Allusion. But as the Allusion to ἔφεσις is more perfect then that to ἄφεσις, so questionless this first Intervall of the Church was more famous for their sincere and real Love to *Christ*, then for their Remissness therein. Which serves something for the countenancing of the term of this Intervall.

Because thou hast left thy first love: that is to say, because thou hast cease

ceased to be so fervent in spirit as at the first. Which first Love, being according to the measure of *Christ*'s own Prescript, was certainly such as made the *Ephesine* Church love *Christ* more then Father, or Mother, or Wife, or Children, or any worldly Interest whatsoever, accordingly as he requires. But towards the end of the Intervall of this first Succession of the Church this Love and Courage it seems began to abate, and too many began to *Gnosticize*, as it is called, in that point, and think it a small thing to deny the Faith in the time of Persecution, even those that yet professed themselves of the Church, and were Believers. That this was within the Intervall of the *Ephesine* Church (in our sense) several Reproofs and Exhortations in the Epistles of the Apostles do plainly evince. See Dr. *Hammond*'s Notes on this Church, which fully reach our design. And the Epistles of *Paul*, and the first of *Peter*, and that to the *Hebrews*, were all writ within

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that Intervall we have set for the *Ephesine* Church, and their Faults committed before. Which Defaults this Vision rebukes and threatens them for, by way of instruction for future Ages, as it is in the following Verse.

Verse 5. 9. *Remember therefore from whence thou art fallen, and repent, and doe the first works.* He bids them return to their first Love, which was more strong then death. And it was fit to give this command and encouragement to the Church, because of greater Trials to come in her *Smyrnian* Condition. For before the Ten Persecutions Martyrdome was more rare.

Or else I will come unto thee quickly, and will remove thy Candlestick out of his place, except thou repent. That is, by an *Hypallage*, I will remove thee from thy Candlestick: which therefore is directed more especially to the Bishops or Pastours of the Church at that time, as threatning them for falling into such a remiss degree of Love themselves, or suffering

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fering their Charges so to fall. For *the seven Candlesticks are the seven Churches*, Ch. 1. v. 20. and the *seven Stars are the Angels of the seven Churches*, that is to say, the Bishops and Pastours of the Church. Wherefore this Commination to them may by an *Hypallage* signifie their being removed from the Church by some Judgement or other, that is, as many of them as were thus careless and remisse. But to any Members of the Church the removing of the Candlestick from them may be their amission of their Church-membership; as *eripere alicui*, or *adimere alicui Civitatem*, is to make him cease to be a Citizen any longer. Which sense is also competible to the Bishops or Pastours; *Christ* may cut them off *in foro Divino* from being any longer Members of his Church, and consequently from Salvation. But there is yet another sense which pleaseth me best of all, in which *Victorinus*, *Andreas*, *Lyranus* and *Alcazar* do all agree, who interpret the removing of

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of the Candleſtick out of its place, of the commination of ſome Commotion or Storm that ſhould overtake this Church; not that this Church ſhould be carried quite away, but moved or agitated as in a Storm or Earthquake. This they underſtand of the *Epheſine* Church in *Aſia* literally: which is an argument that the Interpretation ſeemed very eaſie and genuine unto them. And it is as eaſily applicable to our Myſticall ſenſe. But I would raiſe the Storm a little higher, and make it ſignifie the ſtorm of that dreadfull Perſecution that was to befall the Church in the *Smyrnian* Intervall thereof. For it is look'd upon ſtill as the Apoſtolick Church from the beginning to the end, though diſtinguiſhed into theſe ſeveral Intervalls. And it is obſervable, *that there is in every Epiſtle to the reſpective Church ſome Prediction to be fulfilled in the Intervall of the following Church.* Which I thought fit here to note at once, and ſhall particularly, as we proceed, take notice

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tice thereof in their proper places. The sense therefore seems to be this; That unless the Church in this *Ephesine* Intervall would be raised to an higher pitch of Zeal, and Love, and Activity for the propagating of his Kingdome, *Christ* would excite their Courage, and exercise it with such hot Persecutions (*sanguis Martyrum semen Ecclesiæ*) as would be more effectual for the bringing to pass his design. And it fell out accordingly in the Ten Persecutions within the *Smyrnian* Period of the Church.

10. *But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate.* The Church by this time had grown so soft and remisse, that there was not that zealous painfulnesse as heretofore in several of them, nor that resolved Courage in suffering all things for *Christ*'s sake: yet they were not grown so corrupt and beastly as to be given up to the impurity of the *Nicolaitans*, which in after-times some exercised from a mistake of an indiscreet act of one Verse 6.

Nicolas

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Nicolas a Deacon in these very times of the Apostles. And from him were these beastly fellows called *Nicolaitans.* But little or nothing of this Impurity appeared within the Period of this *Ephesine* Church, which yet the Spirit of God foresaw would become detestably frequent and notorious in such Wretches as, though they called themselves Christians, the Apostolick Church would not own. This is allowed the *Ephesine* Church for their comfort and credit, that they are free from *Nicolaitism:* and that they may adde to their Purity invincible Patience and Fortitude, he adds,

Verse 7. *To him that overcometh will I give to eat of the tree of Life which is in the midst of the Paradise of God.* For their works and labour and pains-taking here is eating and refreshing promised them; for their Patience and hardship, a Paradise of Pleasure; for their laying down their lives for the Gospel, the enjoyment of eternal Life in the Kingdome of *Christ.*

Luke 23. 43. *Lord, remember me when thou comest into*

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into thy Kingdome. Verily I say unto thee, This day shalt thou be with me in Paradise.

But we had almost forgot the former part of the seventh Verse: *He that hath an ear, let him hear what the Spirit saith unto the Churches.* Which being a common *Epiphonema* to all these seven Epistles, repeated in them from the first to the last, certainly must bear no small importance with it. Two things therefore I conceive driven at by the affixing this *Epiphonema* to each Epistle. The one, to give us notice, that though there be a Literal sense of these Epistles, yet that they are every one of them also a Parable; which is intimated from this repeated form of speech which *Christ* in his life-time usually added at the end of Parables, *He that has ears to hear, let him hear.* Besides that the very sense of the *Epiphonema* implies so much; which is, He that has an understanding to reach the depth of the meaning of these Epistles, let him reach it. For

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it is not within the reach of every man's wit to find out the drift of them. The other thing driven at is, to intimate to us that there is a meaning lodged under these seven Paraboli-call Epistles of *exceeding great moment* and concernment to the Church. From whence I would inferre, that that Interpretation of them that is of the greatest consequence is the most likely to prove true. And such I conceive this will approve it self to the judicious which we are now a-framing.

And thus much of the first Succession of the Church, under the Title of *Ephesus*.

CHAP. IV.

The Interpretation of the Epistle to the Church in Smyrna.

Apoc. ch. 2. v. 8.

1. AND *unto the Angel of the Church in Smyrna write.* We come now to the second Succession of

of the state of the Church, whose Title is, the Church in *Smyrna*, and whose Intervall is from the tenth of *Nero*, or *Anno Christi* 63. till *Anno Christi* 324. when *Constantine* the Great, a zealous Professour of Christianity, had subdued the most potent enemies of it and himself. For then the Church was raised out of the dust, or rather out of the mire and bloud that she was troden down into by the Ten cruel Persecutions, and began to be the Church ἐν πηγάμῳ, the Church in sublimity and exaltation, according to the signification of that word. But in this Intervall of their Afflictions and Martyrdome she was the Church in *Smyrna*.

Now σμύρνα and μύρρα are all one, and signifie *Myrrh*; which whether you respect the Plant it self, which grows in sandy, dry and uncultivated places, and is it self rough and thorny with sharp pricking leaves, or else the gumme of the Tree, which is biting and bitter to the taste, and has its

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its very name from thence in the *Syriack*, מורא *quia amara*, as *Martinius* notes, it is very ſignificative of this Intervall of the Church that ſucceeds, wherein thoſe horrible Pagan Perſecutions raiſed againſt the Chriſtians are comprehended. So that *Smyrna* ſignifies the bitter Affliction and Perſecution of the Church, as that Lamp named *Wormwood* does the ſad Calamity of the Weſtern *Cæſareate*.

2. To which you may add that *Smyrna*, that is to ſay, *Myrrh*, was a main Ingredient in the embalming of the bodies of the dead: which again reflects upon the many Funerals, or rather Deaths and Martyrdoms, of the Members of the Church which would be cauſed by the Perſecutions of thoſe times. Beſides that, as *Myrrh* keeps the body from Corruption, it may be a Symbol of the eternizing of the memory of the Martyrs to all Poſterities. Not to take notice of their conſerving of their very Bodies themſelves, which they call *Reliques*; though

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though this Alluſion can be no countenance to the abuſes in thoſe things. And laſtly, this Alluſion to *Myrrh* is ſtill the more emphaticall, in that the body of our Saviour, that *faithfull Witneſs*, as he ſtyles himſelf, after his martyrdome on the Croſs is ſaid to be embalmed with *Myrrh*, John 19.

3. *Theſe things ſaith the First and the Laſt, who was dead, and is alive.* The Titles that *Chriſt* adorns himſelf with when he ſpeaks to the Church of *Epheſus* are; *He that holds the ſeven Stars in his right hand, and who walketh in the midſt of the ſeven golden Candleſticks*, namely, through all the Succeſſions of them; like that Promiſe, *Behold, I am with you to the end of the World*; intimating thereby the preſence of his Spirit, through which he would in all Difficulties ſuſtain the Biſhops and Paſtours of his Church. Which general ſignification ſeems well enough proportioned or fitted to the Condition of the Church of *Epheſus*, he expreſly requiring of them no more then Zeal

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and Courage in the general: But now he ſpeaks to the Church in *Smyrna*, and there enters a more bloudy Scene and terrible, he ſeems to encourage them with higher and more palpable and particular Animations in the very entrance of his diſcourſe; *Theſe things ſaith the Firſt and the Laſt*, the ſame that began the War for this Kingdome we ſtrive for, and will be the laſt in the field to aſſiſt my friends and diſcomfit mine enemies, as well as I was the firſt. And be not afraid of dying for the Truth; for though I was crucify'd my ſelf, yet, behold, I am now alive. And I tell you it for a pledge unto you of the ſame Happineſſe, if you lay down your lives (as the Times will ſhortly require it) for me and for my Goſpel. This is very particular and appoſite to the Condition of the Church in this *Smyrnian* Intervall, wherein there were to be ſo many and ſo bloudy Perſecutions.

Verſe 9. 4. *I know thy works and tribulation and poverty:* that is to ſay, I know the

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the great Affliction and misery thou art oppressed withall, being destitute of all the Comforts of this present life, and in danger of death every moment. Which is a right *Smyrnian* Condition indeed, according to the Title of the Church in *Smyrna.*

But thou art rich: namely, with those spiritual Graces of Meeknesse, of Patience, of Christian Courage and Fortitude, and of sincere and invincible Love of the Lord *Jesus* even to the death it self.

And I know the Blasphemy of them that say they are Jews, and are not, but are the Synagogue of Satan. That is, I take notice of the reproach that those men cast upon Christianity, who call themselves Christians, and yet make nothing of dissembling and denying the Faith upon the arising of any Persecutions for my Name's sakes as if a Christian could be such a vile, false and abject Hypocrite. This is to blaspheme them that are called by my Name. The right Christian is the true *Jew*, whose heart is circumcised,

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and therefore he will not lie with his tongue; and whoſe Faith is ſo ſtrong in me, and hopes ſo firm of a better life, that he can, if the cauſe of my Goſpel ſo require, willingly part with this for the Love of me and for the Intereſt of my Kingdome. Theſe are the true Members of my Church who are for ſuffering, the other the Synagogue of Satan; as I told *Peter*, when he would have diſſwaded me from undergoing the death of the Croſs, *Get thee behind me, Satan, for thou ſavoureſt not the things of God.* That the *Jews* ſignifie the Chriſtian Church, there is nothing more frequent in the *Apocalyptick* ſtyle then that. And this mention of theſe falſe Chriſtians in oppoſition to theſe *Smyrnian* Sufferers does plainly inſinuate that ſenſe which I have given.

Matt. 16. 23.

Verſe 10. 5. *Fear none of thoſe things which thou ſhalt ſuffer.* Do not imitate the baſe Cowardiſe of this Synagogue of Satan, theſe Hypocrites and Diſſemblers. After that ſharp reprehenſion

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hension of Flinchers from the Faith, he returns to encourage and corroborate the Church in *Smyrna: Behold, the Devil shall cast some of you into prison, that ye may be tried, and ye shall have tribulation ten days.* The red Dragon, that old Serpent, in his fight with *Michael*, (for the things of that Vision are co-incident with this *Smyrnian* Intervall of the Church,) I say, the Pagans incensed by the old Serpent, will cast several of you into prison, that your Faith may be tried, and God may receive the glory of your Fortitude and Constancy. This you shall have for *ten days*, that is, till the time of consummation that Victory and Redemption be wrought for you, or that you die.

Or rather thus, *You shall have tribulation for ten days:* There will be ten Seasons of bloudy Persecutions which you must run through; those ten Persecutions so famous in Church-History, and so frequent in the mouths of all men. Which consideration, among others, does not a lit-

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tle ratifie this our Expositon of the Church of *Smyrna*, and consequently gives strength to the whole *Hypothesis* of the seven successive Intervalls.

Be ye faithfull unto death, and I will give you the Crown of Life. That is to say, Stand out till the consummation of the Ten Persecutions wherewith ye will be tried, and ye shall have the Crown of Life: I will crown you with the Imperial Crown, which shall prove a Crown of Life unto you. Christianity shall become at length the Religion of the Empire, which will save you for the future from the deadly Persecutions of the red Dragon. You shall be no longer subject to the Cruelty of *Roman* Paganism for the profession of your Religion. This therefore will be a Crown of Life unto you. This is according to that *Apoc.* 21.4. *And there shall be no more death*; that is, there shall be no more Persecution and killing for Conscience sake: Which was the sad case of this *Smyrnian* Church under

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under the Pagan Cruelty in an eminent manner. Wherefore when they had wone their Freedome, it was a Crown of Life to them, by the Law of Contraries. That this is the genuine sense will farther appear from what follows.

6. *He that hath an ear to hear, let him hear what the Spirit saith unto the Churches.* This being an usual *Epiphonema* to Parables plainly intimates, that what hitherto has been said is a parabolicall Prophecy. And the nature of a Prophecy is, to foretell such things as are to be transacted here on earth. And therefore where the Promise is not Divine, or concerning the state after this life, the *Epiphonema* follows: as is very conspicuous in the Promise to the Church of *Thyatira*, which is the first example of the *Epiphonema* coming last of all; which is a sign that the whole Epistle there is Propheticall: Verse 26. *And he that overcometh and keepeth my words unto the end, to him will I give power over the Nations*, &c. Verse 11.

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Which therefore concerns the stage of this Earth. And therefore this Promise here of the Crown of Life before the *Epiphonema*, I would interpret of a Reward in this life on this earth, according as I have expounded the passage. But now that which follows this *Epiphonema* is a Promise of another sort, *viz.* *He that overcometh shall not be hurt of the second death:* for it is the securing of a blessed Immortality after this life; and seems farther to correspond with that passage in the *Apocalypse*, Ch. 20. v. 6. *Blessed and holy is he that has part in the first Resurrection: on such the second death hath no power.* Wherefore though not according to the inference of rigid Syllogism, yet according to those nice and delicate hints in Propheticall Intimations, I would conclude that the promise of their Portion in the first Resurrection is here proposed to those afflicted *Smyrnians*, which was the proper Portion of Martyrs and Confessours, according to the opinion of the

the Primitive Church, as Mr. *Mede* has learnedly and judiciously observed. Which granted does hugely corroborate this Application of the Epistle to the Church in *Smyrna* to this Intervall which contains the times of all the Sufferings in a manner of the primitive Martyrs. The promise of a blessed Immortality had been very proper and accommodate to this *Smyrnian* state of the Church, that were so frequently to lose their lives for profession of the Gospel: but for it to be intimated to them that these shall have their portion in the first Resurrection, which is proper to Martyrs, as appears by the place above quoted, is so characteristicall of this Intervall, wherein all the primitive Martyrs suffered, *viz.* in those Ten Persecutions, that it does marvellously confirm the truth of the Exposition of this present Epistle in this Mysticall way we have gone. And thus much of the Church in *Smyrna*, that is in מרא, in the bitterness of Oppression

sion and Affliction, as the Allusion to that *Syriack* word imports. We proceed to the Church in *Pergamus*.

CHAP. V.

The Interpretation of the Epistle to the Church in Pergamus.

Apoc. ch. 2. v. 12.

1. AND *to the Angel of the Church in Pergamus write.* The Intervall of this Church is from the year of *Christ* 324, when *Constantine* utterly defeated the Army of *Licinius*, not above thirty thousand of one hundred and thirty thousand escaping, and so with his own Victories made the Church also triumphant out of her long and unsupportable Miseries, *raising her aloft* from her sad *Oppressions* and Persecutions. From this year, I say, to the year 1242, when the Pope's Legate *Amelin* made an end of the *Albigensian* War with *Trancavel* Bastard of the Earl of *Beziers*, let this be the Intervall

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vall of the Church in *Pergamus*.

2. Of the beginning of this Intervall there can be no doubt. And for the termination of it, there are these two Considerations to countenance it. The first, in that the latter of those numbers in the last of *Daniel*, viz. the number 1335, does point to the beginning of the Affairs of the *Waldenses* and *Albigenses*, who are both one Sect and from one Authour, *Waldo* of *Lyons*, an holy and good man, whose Preaching, and his own and his Followers Sufferings, were about the term of that Number whose *Epoche* is the Prophanation of the Temple by *Antiochus Epiphanes*. So considerable a passage of Providence is the appearing of the *Waldenses* in those times betwixt the year of *Christ* 1160 and 1170. For they were condemned for Hereticks by Pope *Alexander* in the *Laterane* Council in the year 1162, upon which you may be sure Persecutions would immediately follow. And Mr. *Mede* with great judgement will have

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Dan. 12. 12. haye this latter Number in *Daniel* to point at these Times. Nor does that expression of *Daniel* at all weaken his Opinion, in that he saith, *Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days*, because it is said in the *Apocalypse* also, *Blessed are the dead that die in the Lord*, that is, that die for the cause of our Lord *Jesus*. And of the Church of *Smyrna* it is said, *I know thy tribulation and poverty, but thou art rich*. The judgement of the Spirit of God and the judgement of carnal men are quite opposite in these things. What they call *Poverty*, the Spirit calls *Riches*; what they *Misery*, the Spirit *Blessedness*. Wherefore the Affairs of the *Waldenses* or *Albigenses* is a notable, distinct and conspicuous joint of time, even according to the judgement of the Spirit of Prophecy.

But then, in the second place, I terminate the Intervall of this Church in *Pergamus*, not in the beginning, but the conclusion, of these *Waldensi-*

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an or *Albigensian* Affairs, because they being all in a manner one, and so plainly concluded in the year I have mentioned, their Sufferings may the more punctually answer to the Sufferings of that one Martyr *Antipas*, who is here said to be slain in *Pergamus*. But the Concinnity of these things we shall better understand after we have descanted upon the name *Pergamus*.

3. That by *Pergamus* is intimated a state of Exaltation or Sublimity, I intimated before. *Sublimia omnia dicta Asiaticis πέραμα notat Hesychius, Suidas, & Servius*, saith *Grotius* upon *Apoc.* 1. 11. whence he would have the Church in *Pergamus* to re-mind us of high and heavenly things. But this is a *Moral*, not a *Propheticall* sense. But with him howsoever I acknowledge that the signification of Sublimity is alluded to in the general, but here most elegantly and seasonably in reference to the precedent state of the Church in *Smyrna*, which was a state of *Humiliation* and

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and *bitter* Affliction. But at the very beginning of this present Intervall she so conspicuously emerging out of this low, sad, afflictive state into the state of glory, peace and prosperity, what can be more significant then to salute her with the Title of the Church in *Pergamus*, accordingly as she is here saluted; which is a kind of Congratulation to her fresh emergency out of her late Miseries. And this sense will hold good for a time in this Intervall, namely, till the days of her Apostasy: but then the Apostolick Church will be the Church in *Pergamus* still, but in another kind of meaning.

4. According therefore to the richnesse of the Prophetick style, *Pergamus* has also another sense, such as the City *Babylon* and the City *Tyrus*, which are put for the City of *Rome*. But then not in such a sense as to mean the Walls or Stones of the *Roman* City, but the *Roman* Church, and her Power and Jurisdiction. And in such a sense is *Pergamus* also here put for

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for *Rome*. So that this Epistle written to the Church of *Christ* in *Pergamus*, the truly Catholick and Apostolick Church, is directed to this Church dwelling under the *Roman* Church, or within the *Roman* Church's Jurisdiction, understanding old *Rome* especially; as all such *Apocalyptick* Visions perstringe her most. Now that *Rome* in this sense is perstringed by this *Pergamus*, is very evident, First, in the easie Allusion of *Pergamus* to *Rome* from the signification of the words. For as *Pergamus* signifies *Sublimity*, so (as *Martinius* notes) *Rome* is from the *Hebrew* רום *exaltari*. Besides that her Situation is high, and Buildings lofty, according to that of the Poet,

Collibus è septem totum circumspicit orbem.

And the highest of all is the Bishop of *Rome* himself, who exalts himself above all that is called God, or is worshipped. Is not this therefore a fit Bishop of *Pergamus*, that perks thus above all Kings and Emperours and Princes

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Princes of the earth? And our Intervall of the Church of *Pergamus* reaches the higheſt times of her Exaltation, it taking in both *Gregory* the ſeventh, who firſt excommunicated the Emperour, and took upon him the power of making Emperours himſelf, and *Alexander* the third, who trode upon the neck of the Emperour *Frederick*; as alſo *Cæleſtine* the third, that crowned *Henry* the ſixth and his Empreſs with his feet, and in ſcorn kick'd the Emperour's Crown off with his foot when he had crowned him. Certainly the Popes of *Rome* were then the Biſhops of *Pergamus* with a witneſſe. Nor after this Intervall could they ever hold their Creſts ſo high. *Boniface* the eighth indeed was a Bluſterer, and excommunicated *Philip* the *Fair* of *France*; but he called him fool for his pains, and handled him in ſuch ſort, that, ſurprized at *Anagnia*, he was diſgracefully mounted on a poor Jade, and ſo carried priſoner to *Rome*, where Pride and Regret broke his heart, and ſo he there dy'd

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dy'd ingloriously. But secondly, It is said of this *Pergamus*, that it was the most given to Idolatry of all the Cities of *Asia*, (so *Andreas Cesariensis* reports of it;) which is the notorious Character of *Rome* above all Cities, and therefore elsewhere in the *Apocalypse* she is called the *Whore* of *Babylon* for her insatiable spiritual Fornications.

Thirdly, These *Pergamenians* were very fierce and diligent Accusers of the Apostolick Christians, to bring them to Martyrdome, as Dr. *Hammond* upon the place notes out of ancient History. For which also *Rome* is taxed elsewhere in the *Apocalypse*, who is said *to be drunk with the blood of the Saints, and with the blood of the Martyrs of Jesus.*

Fourthly, It is recorded of the Prefect of this City *Pergamus*, that he would persuade the Christians to forsake the Apostolick Faith, and return to Heathenism, ὅτι τὰ ἀρχαιότερα πρωτέρα ἦν, because the elder Religion was the more precious and to

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be preferred: As *Antiquity* is the great Pretense of the Papal Church. That Prefect said of Christianity, that it was but ὀλίγε ποτε ἀρξαμένη, *that it began but the other day*: And so you may be sure the Church of *Rome* said of the Religion of the *Waldenses* and *Albigenses*. See Dr. *Hammond* upon the place.

And lastly, That it should be the Martyr *Antipas* that was slain in *Pergamus*, can any name more directly and assuredly point at the Church of *Rome* or the Papal Church then this? For πάς is *Father*, and πάπας, which is *Papa*, is but a Reduplication of πάς, as *Eustathius* has noted: and ἀντὶ signifies as much as *against*. And therefore who can be so blind as not to discern how fit a Type this *Antipas* is of them that within this Intervall of the Church should suffer for being against that *holy Father* the *Pope*, as he is called. Nothing can sound more congruously or harmoniously, whatever any man by way of cavill can say against it. The main Interpretation

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on therefore of this present Epistle to the Church in *Pergamus* will respect the pure Apostolick Church abiding within the Jurisdiction of the *Roman*, as this sense plainly implies; the *Woman in the wilderness*, as the Holy Ghost elsewhere expresses it.

These things saith he that hath the sharp sword with two edges. *Christ* is set out thus in this Epistle to the Church in *Pergamus*, because this Sword of the Spirit, which is the Word of God, understood and relished by the Divine Spirit in us, was the main Weapon whereby the Church in *Pergamus* defended her self from the *Pergamenian* Corruptions, and so kept her self pure from the false Glosses and unsound Traditions of either Superstitious men or crafty Deceivers.

5. *I know thy works, and where thou dwellest, even where Satan's seat is; and thou holdest fast my Name, and hast not denied my Faith, even in those days wherein* Antipas *was my faithfull Martyr, who was slain among you, where* Verse 13.

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Satan dwelleth. That is to ſay, I know thou doeſt well for the main, and to thy greater commendation I conſider where thou dwelleſt, even where the firſt-born of *Lucifer* has his throne, he that exalts himſelf above all that is called God or that is worſhipped. (So *Chriſt* compares Satan to *Lucifer* or the King of *Babylon*, (of whom the Prophet ſays, How art thou fallen, *Lucifer*, thou ſon of the Morning!) *Luke* 10. 18. *I beheld Satan as lightning fall from Heaven.*) And yet neither the awe nor glory of that Church could cauſe thee to forſake my Name, and, in ſtead of being a true Chriſtian, to become a Member of Antichriſt, and ſo relinquiſh the pure Apoſtolick Faith, no not in thoſe days that my faithfull Martyr *Antipas*, that is, thoſe plain-hearted and openly-profeſſed enemies of the *Pope* and his adulterate and idolatrous Religion, the *Waldenſes* and *Albigenſes*, were ſo cruelly perſecuted and murthered, who were ſlain among you who ſtood out and yet eſcaped, though

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though in the very Synagogue of Satan, that is to say, in that Church which is a treacherous Adversary to all my true Members, and a very bitter Censurer and Accuser of them for their not complying with the Laws of Wickedness which she hath established, and a worse Adversary then the Pagan Dragon before, whom therefore my Church overcame in a few Ages. This Satan, I say, is a more mischievous Enemy then that red Dragon, by reason of his Cunning and Hypocrisie, and his pretenses that he is for me, when indeed he is against me, and by reason of the abuse of my Authority in pretense, against the Members of my true Church. Wherefore I cannot but take notice where thou dwellest, and how in that regard thou art in a worse condition then the *Smyrnian* Church her self, who were onely to grapple with a professed Enemy, but thou with both a malicious Enemy, and a false and hypocritical Friend. It is therefore well done of thee that thou holdest

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out in such hard and difficult Circumstances.

6. This for the sense of that Verse in general. But now particularly, why the *Waldenses* and *Albigenses*, that were persecuted in this Intervall of the Church, should be called *Antipas*, why *Martyr*, why *faithful*, and why *slain*, rather then *burnt*, we shall briefly give this account. And that a Company or successive Body of men is represented in the Prophetick style under one single person, is so trivial that I need not note it. *Alcazar* makes *Jezebel*, mentioned in the next Epistle, to be the Church of the *Jewes*; *Aretas*, the Sect of the *Nicolaitans*; Dr. *Hammond*, the *Gnosticks*. But now that this one person should be called *Antipas*, there is nothing more congruous to the Doctrine of the *Waldenses* and *Albigenses*, who boldly preached that the *Pope* was *Antichrist*, the Mass an Abomination, the Host an Idol, and Purgatory a Fable. And *Waldo*, the chief beginner of this Sect, was of the

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the same mind, denying the *Pope* to be the *Head* of the Church, or that he had any Authority over the Kings and Princes of the earth, who depend immediately upon God alone. Was not this an *Antipas* indeed then, and *exactly opposing the Sovereign Paternity* of his Holiness of *Rome*? But they were *faithfull*, because they did so plainly declare to the World such concerning Truths; and *Martyrs*, because they suffered death for so doing, it being for the Cause of God, and for the Interest of the Kingdome of *Christ*. And they are said to be *slain*, (suppose with the Sword or any weapon of War,) not burnt, because Burning was more rare within this Intervall of the Church; but they were slain in the field many hundred thousands of them. A great number of the *Waldenses* that took Arms in *Germany* were cut in pieces in the year 1220, (as *Matthew Paris* writes;) they being in such a disadvantageous place, betwixt marish ground and the Sea, that they could make no escape.

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And Mr. *Mede*, out of *Petrus Perionius* in his book of this *Albigensian* War, intimates that near ten hundred thousand of them were slain in battel at times, and that in *France* alone. Wherefore slaying with the Sword is very Characteristically spoken here in this Epistle of the faithfull Martyr *Antipas*; Burning as yet being in it self not so frequent, and bearing no proportion at all to this vast number slain in the Field. Whence this is a considerable note of distinction betwixt this present Intervall of the Church in *Pergamus* from that of her abode in *Thyatira*, as we shall see in its due place.

Verse 14. 7. *But I have a few things against thee, because thou hast there them that hold the Doctrine of Balaam, who taught Balac to cast a stumbling-block before the children of Israel, to eat things sacrificed unto Idols, and to commit Fornication.* This is spoken to the whole Body of those that in their judgements did condemn both the Doctrine and Practices of the Church of *Rome*.

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But these may be cast into three sorts: such as notwithstanding this Judgement still held Communion with her, and pretended they did well in so doing; those that separated from her Communion; and those that not onely separated, but suffered death for so doing. These last were the Martyr *Antipas* above named; the first the *Balaamites* here reproved, that were of a more *Gnostick*-like temper, too much leaning towards the Flesh, thinking themselves wiser then the other in not exposing themselves for their judgement in Religion. Ye do well indeed, saith he, in declaring against the Enormities of the Papal Church, and in condemning them in your own thoughts and Consciences: but this I take ill of you, that ye permit (some of you) the Doctrine of *Balaam* to take effect, that is, by communicating with this Church of *Rome* in her idolatrous Eucharist, and by eating her *Deus Panaceus*, ye commit spiritual Fornication, and become guilty of Idolatry. (To eat things

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things sacrificed to Idols is one mode of Idolatry, but by a Propheticall *Diorism* it signifies Idolatry in general.) That ye indulge this liberty to your selves or others, is to cast a Stumbling-block before the Children of *Israel*, and to occasion and encourage many to adhere to the *Roman* Communion, when they ought to separate from her, that there be no prejudice done to my true Church, nor Dis-interest to my Kingdome.

Verse 15. 8. *So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate.* That also is a fault amongst some of you, that you do not possesse your Vessels in that holinesse and sanctity ye ought to doe: and though you can discover the spiritual Fornications of *Pergamus* and their *Luciferian* Pride, yet ye are not so pure and clean as ye ought to be, and free from the Lusts of the flesh, (which Vice is here noted by *Nicolaitism* dioristically, as Idolatry in general before by eating things sacrificed to Idols.)

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Idols.) Flesh and bloud is over-prone to think little ill of such things, because they are so natural and pleasing: but I declare apertly unto you, that it is a thing that I hate. Be ye holy even as I am holy.

Repent, or else I will come unto thee quickly, and will fight against them with the Sword of my mouth. Amend these faults, lest I come to you suddenly in Judgement. Haply by the more sedulous activity of the Lords of the Inquisition, whose reign was most chiefly in the following Intervall, as also of other Judicatures; the Pragmaticalnesse of whose Agents will be more then ordinarily ready to discover every one that dissembles his Religion; and the frequent terrour of being burnt alive at the Stake will more effectually suppresse the flames of all Wantonnesse and Lust. And as I will come to you thus in Judgement unlesse ye repent; so I am resolved also farther to fight against your Adversaries, the *Pergamenians* or *Romanists*, with the Sword of my mouth, Verse 16.

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mouth, till I cut off great branches from the body of that far-spreading Tree, and dismember whole Nations from the Communion of that idolatrous Church by the power of the Word and the preaching of the Gospel. This is that which is predictory of some Events to happen in the following Intervall, according to the *Genius* of these Epistles.

Verse 17. 9. *To him that overcometh will I give to eat of the hidden Manna.* The Promise here following the *Epiphonema*, (*He that hath an ear to hear, let him hear,*) must, according to the Rule, signifie *Theologically* or *Spiritually*, not *Physically* or *Politically*. Wherefore the sense is, Those of *Pergamus* indeed pretend, that when they give that white and sweet Consecrated Wafer into the mouths of their Communicants, they give them the true *Manna*, my very Body and Bloud which was shed on the Crosse, and my very Flesh that was there crucified and broken for them; whenas notwithstanding they order their

their Eucharist so, that they turn my Supper into a Feast of *Idolothyta*, and make the partakers thereof guilty of Idolatry or spiritual Fornication, forasmuch as they give Divine Worship to that which is not God. So that as, in the case of *Balaam*, the *Israelites* were to eat things sacrificed to Idols in order to carnal Fornication, so they that partake of this perverted Eucharist are necessarily *ipso facto* (especially since the fourth *Laterane* Council) drawn into spiritual Fornication or Idolatry. But he that is courageous and abstains from this illicit Communion, and through Faith overcomes all Difficulties, for the quitting that outward white visible Wafer, I will give him to eat of the hidden *Manna*, of that true spiritual *Manna* mentioned *John* 6. *For my flesh is meat indeed, and my bloud is drink indeed.* But the words I there speak *they are spirit, and they are life.* Or if he die in the Cause, I will give him the hidden *Manna*, even the invisible food of Angels, and his

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his Soul ſhall paſſe into the ſociety of the bleſſed *Genii* and Holy Souls of Saints departed this life.

10. *And I will give him a white Stone, and in the Stone a new Name written, which no man knoweth ſaving he that receiveth it.* That is to ſay, Though he be accuſed and reproached for an Heretick and Schiſmatick in the Church of *Pergamus*; where Satan the *Accuſer* dwells, yet I will give him a white Stone, and quit him in judgement, and eſtabliſh the joy and peace of a good Conſcience unto him. Or thus; I will give him a white Stone, in which there is a new Name written; that is, his Old man ſhall be throughly crucified, and he ſhall attain to the ſtate of the New man in the purity thereof, and enjoy that ineſtimable Jewel of the Divine Nature pure and permanent, which no man knows the excellency of till he be made partaker thereof. I will conſummate Regeneration to him either in this life, or upon his paſſage into the other

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other state, if he be snatched away by a sudden Martyrdome. And this will more then countervail all the Injuries the lofty Church of *Pergamus* can doe to him in life, goods, or good name.

CHAP. VI.

The Interpretation of the Epistle to the Church in Thyatira.

1. *AND to the Angel of the Church in Thyatira write.* The true Church of *Christ* is still in the power and within the Jurisdiction of the Church of *Rome:* and therefore as *Rome* has been set out by the City of *Babylon*, *Tyre*, and *Pergamus*, so is it here in this Intervall necessarily to be understood by the City of *Thyatira*, I mean in such a sense as it was by the City of *Pergamus*. That θυάτειρα (from whence both *Strabo* and *Pliny*, and others that are Criticks, fetch the reason of the name *Thyatira*) is alluded to, Apoc. 2. 18.

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to, I am inclinable to think from those Authorities; and that the Womanishnesse of the Church of *Rome* in this Period is perstringed. That her Softnesse and Luxury was more then ordinarily increased in this Intervall is not to be doubted, as certainly her Covetousnesse, as also her prankings and adornings in the splendour of their Altars, and Churches, and Copes, and the like. Which could not be so continuedly and so high in the former Intervall. But here all along she may well be looked upon as θυγάτηρ τρυφερὰς, *Filia delicatula*, a delicate Damosel indeed, sitting like a Queen, and knowing no sorrow, when a little before she was like to be overrun by the *Waldenses* and *Albigenses*, and was fain to enter the Field, and fight manfully for her own safety. A little after the beginning of this Intervall did *Innocent* the fourth appoint in the Council at *Lyons*, that the Cardinals should go in their Rosie-coloured Hats and Robes, and ride upon Horses with Furniture and Trap-

Trappings sutable to the greatnesse of their Order, and delicacy of their Condition. And the Mitre of *Paul* the second is taken speciall notice of for the exceeding preciousnesse of the Jewels therein. And no doubt there was the like encrease of the Ecclesiastick Bravery every-where. A little before the beginning of this Intervall did *Honorius* the third appoint the *Carmelites* to goe in white, that they might look more Maiden-like; and decreed that they should be called the *Family of the Virgin.* And the *Franciscans* and *Dominicans* are notorious all along this Intervall, who had the Virgin *Mary* for their peculiar Patroness. And indeed within this Intervall the *Roman* Church ran so much in the feminine strain, that they generally professed themselves more under the Government and Providence of our *Lady* then of our *Lord Jesus Christ. Gregory* the ninth, a little before the beginning of this present Intervall, ordained that *Salve Regina*, an Hymn

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to the blessed Virgin, should be sung in all Churches. *Boniface* the eighth, in the year 1293, composed that Oraison, *Ave, Virgo gloriosa*: and in the year 1470, the *Mary Psalter* and her *Rosarie* were composed by * *Alanus de Rupe*.

* See if there was not a *Marie's Psalter* before, Antidote against Idolat. chap. 6. sect. 8.

2. And how feminine this Church was in this Intervall, the observations of that excellent Person Sr. *Edwyn Sandys* (though after the expiration thereof, when one would think they should in Policy have been more castigate in their Religion) will give us fully to understand. The honour, saith he, which they doe to the Virgin *Mary* is double for the most part unto that which they doe unto our Saviour. Where one professes himself a *Devoto* or peculiar Servant of our *Lord*, whole Towns are the *Devoti* of our *Lady*. The statelliest Churches are hers lightly, and in Churches hers the faireſt Altars. Where one prayeth before the Crucifix, two before her Image: where one voweth to *Christ*, ten vow

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to her: and for one Miracle reported to be wrought by the Crucifix, not so few perhaps as an hundred are voiced upon the Images of the Virgin. Their Devils in Exorcism are also taught to endure the name of *God* or the *Trinity* without trouble; but at the naming of our *Lady*, to tosse and seem much tormented. Where one fasts on Friday upon the account of the Passion of our Lord, many fast on Saturday upon the account of his Mother. And to their Beads they string up ten Salutations of our Lady to one of our Lord's Prayers. The * Bell also which is rung at Sun-rise, at Noon and Sun-set, is called the *Ave-Mary Bell*, whereby all men every-where at those set times might be engaged to doe their Devotions to the Virgin *Mary*. And, lastly, their chief Preachers do teach in Pulpit, whatsoever is found in Scripture spoken of *Christ* the Son of *God*, to apply it to our *Lady* also, as being the *Daughter* of God. Is not therefore the Church of *Rome* rightly called

* This was the Institute of Pope *John* 22. and within the fore-part of the Intervall of *Thyatira*. See *Polydore Virgil. de Rerum invent.* lib. 6. c. 12.

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led *Thyatira*, as alluding to θυγάτηρ, which both *Strabo* and *Pliny* would have to be the reaſon of the name of that City?

3. I will onely adde one thing more. *Alſtedius* calls this Intervall of time which we attribute to the Church of *Thyatira Regnum Locuſtarum*, becauſe of the variety of the Orders of Monks that ſtarted up within this time. Therefore when the Church of *Rome* ſwarmed ſo with Monks and Friers, that had abjured their *Virility* by an irrevocable Vow of Cælibate, and went in ſculking Hoods and long Coats like Women, and ſo became Petticoat-men at the beſt, was it not very congruous for the Spirit of Prophecy, by way of juſt reproach to this Womaniſhneſs, ſo to characterize the Church of *Rome* at this time, by calling her *Thyatira*, as if they had become rather the Daughters of men then the Sons of men by this ſo general Effeminacy in more then thoſe Monkiſh garbs which I now mention? Beſides that theſe Pet-

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Petticoat-men, the *Dominicans* especially, managed their opposition against the true Church in a right feminine manner, not manly, as before, by meeting their enemy in the Field, but sneakingly, by Perfidiousness and Treachery, to bring them into the Inquisition, and then cruelly and insultingly in the upshot; as it is easie to understand by reading the History of the *Holy Inquisition*, as they call it. Therefore there being all these symptoms of Feminity in the Church of *Rome* in this Intervall, it is not unreasonable to conceive that this corruption of hers is perstringed by calling her the City of *Thyatira*, alluding to *Thygatira*, which signifies not a *son* of *Adam*, but a *daughter*.

4. But were it not for the Authority of *Strabo* and *Pliny*, there is another paronomastical Allusion which I should prefer before this. Wherefore, according to the richness of the Prophetick style, I should also conceive *Thyatira* to allude to θύειν τήρειν, which is, to *break or bruise Aroma-*

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tick Spices, which makes them give the sweeter savour; or else to θυαμίαμα or θυηπόλια Altars for the burning of sweet Odours. Any of which methinks is lesse forced then either *Grotius* his θύειν ἀτειρέα, or *Strabo*'s θυγάτειρα. And as to the sense, the *Paronomasia* is very expressive of the Persecutions of the true Members of *Christ* within this Intervall, and agrees exactly with History, wherein there is little talk of slaying with the Sword, as is intimated in that expression in the foregoing Intervall, where the Martyr *Antipas* is said to be slain; (which agrees admirably well with that great Slaughter of the *Waldenses* and the *Albigenses*, which were martyred in the Field by the Pontifician Forces, as the word κτείνειν or ἀποκτείνειν signifies properly to *slay*, suppose with the Sword or any such weapon of War;

Ἄνδρας μὲν κτείνουσι, πόλιν δέ τε πῦρ ἀμαθύνει·)

But the Persecutions in the *Thyatirian* Intervall were usually Burnings, or Rackings, and wasting away their lives

sives in miserable Imprisonments. But that which was most frequent and most famous in this Period was the burning of men alive with Fire and faggot. This filled *Thyatira* with so many συντρίμματα. Where though the Cruelty of the Persecutors was most execrable; yet the Faith, Constancy and devout Sincerity of our blessed Protestant Martyrs went up with the flames and globes of Smoak, sweeter then any Odours or Incense, from the Altar, into the presence of Heaven, and were there accepted for his sake who gave himself for us an Offering and a Sacrifice to God for a sweet-smelling savour.

5. The frequency of these Burnt-offerings in those times is noted by *Sanderus* a Papist; *Infinitos Lolhardos & Sacramentarios in tota Europa nuper ignibus traditos fuisse.* But nothing can be so significative of the change of the Scene of the Persecution of the Church in *Pergamus*, where *Antipas* was slain, to this in *Thyatira*, whereby these συντρίμματα are alluded

Downham de Antichrist. lib.6. cap.5.

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to, as that passage in the History of the *Albigenses*, lib. 2. c. 9. which gave me occasion to terminate the *Pergamenian* Intervall in that year, *viz.* 1242. *Here you see*, saith he, *the last Attempt which we finde the* Albigenses *to have made, and the last Expedition of Pilgrims levied against them. All the pursuit against them afterwards was by the Monks the Inquisitours*, (the *Dominicans* he means, of whose Father, *Dominicus*, his Mother when she went with child with him dream'd she was big of a Dog that vomited fire out of his throat,) *which Monks*, saith he, *now kindled their Fires more then ever. And taking these poor people disarmed, and singling them out by retail, it was impossible for them any longer to subsist.* And so this suffering Church of *Christ* passed out of that state where *Antipas* was slain with the Sword, to that of *Thyatira*, where the holy Martyrs of our Reformed Religion were burnt at the Stake. And this, I think, will suffice to make us understand why the Pow-

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er and Jurisdiction of the *Roman* Church in this Intervall bears the Title of *Thyatira.*

6. *These things saith the Son of God, who hath his eys like to a flame of fire, and his feet are like fine brasse.* The Son of God is here *Christ*, either *personally*, or *mystically* understood for his Body the Church, Understanding it *personally* of *Christ*, his *flaming Eyes* denote his piercing and discerning Foresight and Providence; it portends also his Wrath and Vengeance against the Persecutors of his Church with Fire and faggot: but his *Feet like fine brasse*, the peremptory Constancy and Purity of his ways. But if we understand these *Feet like fine brasse* of *Christ*'s *mystical* Body, we are to make a supply of the Description out of the former Chapter, ver. 15. *And his feet like fine brass, as if they burned in a furnace*; whereby is insinuated the fiery Trial of his Church in this Intervall of *Thyatira* even in the grosest sense, so many of his Servants standing at the Stake with their leggs

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in the midst of flaming Fire, kindled by their barbarous Persecutors. That the Son of God described in the foregoing Chapter is also representative of his Body mysticall, the description of his Voice seems plainly to intimate. His Voice being compared to the sound of many Waters, that insinuates that this Description respects also his Body *Mysticall*, which are a *multitude*.

Verse 19. 7. *I know thy works, and charity, and service, and faith.* The true Church then in *Thyatira* being in Oppression and Affliction stood close to one another, and encouraged and comforted one another, and supported one another as well as they could, and endeavoured after an Exemplarity of Godlinesse and due proficiency in the Power of Religion, as being Candidates for that Deliverance which they by Faith saw was not far off.

And thy patience, and thy works, and the last to be more then the first. That is, I see the works of thy Patience in

in suffering Imprisonment, Tortures and Death, and particularly in giving up your selves, as an Oblation of Incense, to the Fire and faggot in such numbers for the testimony of my Truth. Which being toward the latter end of this Intervall, it is fitly said, *and the last to be more then the first.* This is according to what is found in History.

8. *Notwithstanding I have a few things against thee, because thou sufferest that Woman Jezebel, which calleth her self a Prophetess,* &c. *viz.* the Papal Hierarchy, that pretends to be *infallible*, and under colour of this brings in Idolatry, which is *Spiritual Fornication*, and detains men in the Communion of their idolatrous Mass, which the Spirit of God here parallels to the eating of things sacrificed unto Idols. The Prophetess *Jezebel* here therefore answers to the false Prophet after mentioned in the *Revelations*; and this exprobration to the Church in *Thyatira*, of permitting *Jezebel* thus to practice her deceits, to Verse 20. Apoc. 19. 20.

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Apoc. 18. 4. that voice of the Angel, *Come out of her, my people, leſt ye be partakers of her ſins and of her plagues.* It is a kind of ſolicitation of the Princes and people in Chriſtendome, ſuch as diſcerned the Frauds and Idolatries of the *Roman* Church, to make a Defection from her, and ſuffer her Trumperies no longer. For the time of that Defection now drew near, and things were ripe for it, and it was in the power of them that diſliked the condition of Affairs to amend it: and therefore he ſaith, Becauſe thou *ſuffereſt* that Woman *Jezebel.* For it is no fault in us to ſuffer thoſe things which it is not in our power to help or redreſſe.

9. This *Jezebel* is very expreſſive of the *Roman* Hierarchy, if we recurr to the ſtory of the book of the *Kings:* not onely for her painting of her ſelf, (which is notorious in the *Roman* Church, (and eſpecially in this Intervall,) and ſuch as the Homilies of our Church in *England* take eſpecial notice of, comparing all thoſe rich

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rich and gorgeous Adornings of the Church of *Rome* to the painting of the wrinkled face of an Harlot,) but also for her Whoredomes and Witchcraft, as it is noted 1 *Kings* 9. 22. *What peace, so long as the whoredomes of thy Mother Jezebel and her witchcrafts are so many?* Which is exactly parallel to the Description of the Whore of *Babylon*, who is said to be the *mother of Fornications* and Abominations of the earth; described also by that *Cup of Sorcery* in her hand, whereby she intoxicates the Kings of the Earth, and makes them drunk with the Wine of her Fornication. And whereas she is said to be drunk with the bloud of the Saints, and with the bloud of the Martyrs of *Jesus*, *Jezebel* also in her History is famous for murthering the Prophets of God. Apoc. 17. 1 Kings 18. 4.

10. And those grosse Wickednesses committed by *Ahab*, who did very abominably in following Idols, and in persecuting the Servants of the true God, who is said to have sold him-

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himself to work Wickedneſſe, are imputed to this ſubtil murtherous Whore and Witch, as the Text plainly declares. *But there was none like unto Ahab, who did ſell himſelf to work wickedneſſe in the ſight of the Lord, whom Jezebel his wife ſtirred up.* That is to ſay, the *Roman* Hierarchy (according as both the Viſion of the Whore of *Babylon* and of the two-horned Beaſt do plainly ſignifie,) was the Authour, Contriver and Inſtigatour unto all thoſe murtherous and idolatrous practices that the Secular Magiſtrate has been guilty of, during their Force and Tyranny over the true Servants of *Chriſt*. The Beaſt with two Horns exerciſed all this Power before the Beaſt with ten Horns, or rather made uſe of the Secular Power to effect all their deviliſh Deſigns againſt the Children of God; as *Jezebel wrote Letters in Ahab's name, and ſealed them with his ſeal.* The Church got the ſtamp of the Imperial Authority upon all the wicked *Dogmata* of their Religion and

1 King. 21.25.

Apoc. 13.

1 Kings 21.8.

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and Idolatrous practices, which they contrived for their own carnal advantages: and then if any *Naboth* would not part with the Inheritance of his Fathers, the possession of an holy, righteous and rational Conscience, nor profess nor act against the τὰ πατρικὰ σύμβολα, against those *native* Truths and Notions which God of his infinite mercy and faithfulnesse has implanted in the minds of all men that have not done violence to that innate Light, *the Candle of the Lord searching all the parts of the belly*, he was through the murtherous contrivances of this Strumpet *Jezebel* falsely accused as a Blasphemer of *God* and the *King*, as an enemy to both the *Catholick Faith* and *secular Magistrate*, and so was sentenced to death. And death came by these *wicked Accusations* in this Intervall, as in the former Intervall, wherein *Antipas* was slain, by *openly fighting* in the Field. Thus appositе is the Allusion to the History of *Jezebel*, for the setting out the state of this Intervall of the Church

Prov. 20. 27.

1 Kings 21. 10.

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Church under the Tyranny of the Church of *Rome*.

11. Nor is it all harsh, thus to interpret a Vineyard to so spiritual a sense as to make it something within us, whenas both *Philo* and other ancient Interpreters have interpreted Paradise to that sense, or the Garden of *Eden*. And others also cannot but acknowledge that that Law of *Moses*, Deut. 22. 9. *Thou shalt not sow thy Vineyard with divers seeds*, has also a Moral or Mysticall meaning, and is a Precept of Simplicity or Sincerity of heart. Wherefore the Vineyard of *Naboth* may very well signifie the Humane Will and Understanding that is sown onely or planted with such Notions or notices of things as are from God, whether they be those innate *Idea's* of the Soul, or what is communicated farther by the Spirit of God in the Holy Writings of inspired men, or are more immediately inspired into us by the abode of that Spirit in us. All these Plants are of our Heavenly Father's own plan-

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planting, and no other seed is to be sown among them repugnant thereunto. And this Vineyard is the Inheritance of all true Christians, descending upon them from the Apostles times to this very day. But the *Roman* Empire being perverted by the doctrines of the *whore* or *two-horned Beast*, or by the corruptions also of their own nature, had a mind to invade this ancient right as *Ahab* had to get into his possession *Naboth*'s Vineyard, under pretence that men giving up their will and understanding to the supreme Power, Government might be the more secure. *And all that wondred after the Beast* gave up their Vineyards into the hand of the secular Power, and professed no otherwise then according to the faith of the Empire, and so had their Vineyards sown with divers seeds, nay indeed with what was repugnant to the Apostolick Plantation. Their minds were filled with *gross lies, foul-Idolatries of all sorts*, and *murderous enmities against the true Children of God.* Apoc. 13.

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12. But as for the Vineyard of *Naboth*, that is the Vineyard of the *true Prophets* or *Propheteſſes*, as the word *Naboth* ſeems to intimate; they were not given up, that is, thoſe that were not Chriſtians for faſhion-ſake, and believed new invented lies and Apoſtolick truth alike, but with a true and living faith acknowledged *Jeſus* to be the *Chriſt*, theſe would rather loſe their lives then quit their Vineyards that yielded them that noble Wine, that perpetual feaſt of a good Conſcience, and of peace and joy in the Holy Ghoſt. Whence it was that this Whore and Sorcereſſe *Jezebel* contrived their death, or perſecution and oppreſſion, as the two Prophets are ſaid to both mourn in *ſackcloath*, and alſo to be ſlain. The Vineyard therefore of *Naboth* is that ſenſe, and knowledge, and conſcience and life of the Spirit in the new birth, whereby a man diſcerning plainly & livingly betwixt the wayes of *Chriſt* and of Antichriſt, does as neceſſarily loath the one, as adhere to the other.

Apoc. 11.

13. For

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13. For the true and firm belief in *Christ* is from the *new birth*, as S. *John* also witnesses, *Every one that believeth that Jesus is the Christ is born of God.* And therefore this Spirit of life must needs have an Antipathy against what is contrary to it self: And is also the Spirit of Prophecy in the most concerning sense: As *John* likewise intimates in his *general Epistle* where, upon his mentioning many false Prophets gone out into the World, he presently adds, *In this ye know the Spirit of God, Every spirit that confesseth that Jesus is the Christ come in the flesh, is of God.* Which agrees exactly with that in the *Apocalypse*, where the Angel says to *John*, *I am thy fellow-servant, and of thy brethren that have the testimony of Jesus*, that is to say, of such as whose hearts do witnesse to them firmly and lively that Jesus is the *Christ*, and accordingly professe it; which none can do unlesse he be born of God, and so have the Spirit of God. Which is implyed in the following words:

1 John 5. 1.

1 John 4. 12.

Apoc. 19. 10.

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For the testimony of Jesus is the spirit of Prophecy: that is to say, the being able in such sort to witnesse that Jesus is the *Christ*, is from the spirit and life of God in us which inspireth all holy truth. From whence the Angel argues a kind of Parity betwixt *John* and himself, and indeed all such as have the testimony of Jesus according to the sense declared, and therefore would not be worshipped by them.

14. But this is something a Digression, saving that it may illustrate that passage in the *Apocalypse*, where the two Witnesses are also called the two Prophets, (not so much from predicting things to come, as from witnessing to the Truth from the spirit of life in the new birth, and being so firm in this faith as to suffer for it even to the death) and may also facilitate the belief of this Mystical sense of the story of *Naboths* Vineyard, or this Vineyard of Prophecy: it not implying any miraculous predictions, but the being inspi-

Apoc. 11. 3, 10.

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red with a right Sentiment of things from the Spirit of Life, and having the confidence to speak the truth as it is in Jesus. This is all that need to be understood thereby.

15. *To teach and to seduce my servants to commit fornication, and to eat things sacrificed unto Idols.* This Woman of *Thyatira*, (whether the wife of the Bishop of *Thyatira*, or some other Person of quality, for Interpreters of the letter vary in that) according to the Literal sense, is described from her acts, as onely guilty of pretending her self to be a Propheteſſe, and that thereby she seduced the servants of *Christ* to commit fornication and to eat things sacrificed to Idols, which is a chief point of that which was called *Gnosticisme*. And the truth of the supposed History here we do in no wise deny. But we also adde, that it is hugely improbable, that the spirit of Prophecy would take notice so particularly of any one Woman in so majestick a Writing (which *Alcazar*

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also very seriously and vehemently urges) if there were not some greater matter aimed at. Wherefore I say, the Spirit of God taking the advantage of the significancy of the miscarriages of this Woman in *Thyatira*; which would set out part of the enormities of the Church of *Rome* here perstringed, added there to the name of *Jezebel*, that the Prophetick Prefiguration might be the more complete, the Church of *Rome* in this Intervall being lively adumbrated by this Allusion to *Jezebel*, joyned to what is reported of this woman in *Thyatira*, *viz.* That she pretends to be a *Propheteſs*, as the Church of *Rome* to be *infallible*, that she drew the servants of *Christ* to Idolatry and uncleanneſſe, as the Church of *Rome* does by engaging them in the Masse and other superficial modes of serving God, that leave the minde sensual, and besides necessarily intangle them in Idolatrous practices. Thus much from the practice of this Woman.

16. Now in that she has this name given

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given her of *Jezebel*, assuredly the spirit of God points us to her story to make up this Parallel betwixt this woman & *Rome*, *viz.* as she is also a murderer of the Prophets and servants of God, and a contriver of false Accusations against them, as if by the keeping of the Inheritance of their Fathers, a pure conscience according to the ancient and Apostolick faith and innate notions of Truth that God has implanted in the minds of all men, they were blasphemers of *God* and the *King*, and obnoxious to both the *Civil* and *spiritual* Magistrate. And lastly, (which is to be taken special notice of) the Church of *Rome* in this Intervall of the Succession of the Church of *Christ* is called *Jezebel*, because for all her paintings and fine meretricious pranking her self up, she was to be thrown out at the window, and her flesh to be devoured by dogs: which the just wrath of God and the zeal of *Jehu*, (the noble Reformers) stirred up by the Spirit of God brought to passe at the end

1 Kings 18.4. 1 Kings 21.19.

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of this Intervall of the Church, as it is threatned also in the following parts of this Epistle.

Verse 21. 17. *And I gave her space to repent her of her fornication, and she repented not.* She had a fair time to consider of her grosse Apostasies from the purity of my worship since the witnesse of the *Waldenses* and *Albigenses* against her, and yet she remains still obdurate and impenitent, and continues her old trade of whoring still.

Verse 22. *Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.* Unlesse she repent I will certainly cast her into a bed of sickness and languishment, for that bed of Adultery wherein she has entertained the Kings of the earth. Her strength and glory shall be much diminished, and her Paramours shall bewail the Calamity I shall bring upon her: For there shall be of the Kings that shall hate the Whore, shall make her desolate in their dominions, and

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and naked, and shall eat her flesh and burn her with fire. As it fell out in the late defection of whole Nations from her.

And I will kill her children with death. That is, either slay them with the sword of the Spirit, and so make them dead as to her by their conversion to the truth, or else kill them with a natural death, such I mean as come against my true Church, whether whole Armies or seditious Emissaries, as has often happened since the Reformation. Verse 23.

And all the Churches shall know that I am he that searches the reins and hearts, and will give unto every one of you according to his works. That is, it will be notoriously taken notice of in all Christendome how just my judgements are, and that I deal not with *Jezebel* according to her fair pretenses and Titles, who calls her self *Holy Church*, and pretends all her cruelties, and impostures and Idolatrous Trumperies to be for my glory, whenas they have run into all this

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this degeneracy for their worldly Interest. But mine eyes which are a flaming fire searching into the hearts and reins, clearly see their abominable Hypocrisie, and my feet like fine brasse, that never goe out of the way of purity and justice, will be sure to overtake them and doe due vengeance upon them. I will reward every one according to his works.

Verse 24. 18. *But unto you I say, and unto the rest in* Thyatira *as many as have not this doctrine.* To you Pastours of my true Church in *Thyatira*, and the rest which are your charge, that hold not the Idolatrous doctrine or faith of the *Thyatirian*, that is, of the *Roman* Church.

And which have not known the depths of Satan, as they speak, that is, which have not approved the *deep mysteries* (as they speak) of *reason of State*, or of the *Roman* Religion, (such as murdering innocent men for the Interest of *Holy Church*; Infallibility, Transubstantiation and the like)

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like) but I who search the heart and reins do apertly declare to be the *depths of Satan*, they tending to nothing but to Luciferian Pride, barbarous Persecutions and Murders, and grosse impostures and Idolatry.

I will put upon you no other burden, Verse 25. *but that which ye have already, hold fast untill I come:* I have already shew'd you my approbation of your wayes, *ver.* 19. and in that ye do not communicate with the Idolatrous *Jezebel*, keep to where you are, and stand out to the last: let no Persecutions dismay you till I come in judgement against this *Jezebel*, the same with the little Horn in *Daniel*, which in the expiring of the time, and times, and half a time, will certainly be judged.

19. *And he that overcometh and* Verse 26. *keepeth my works unto the end, to him will I give power over the Nations.* That company of men, those people that keep my works to the end, to the last semi-time of the Seven, they shall have power over the Pagan Christi-

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ans, they shall get them under and be no more domineered over by them.

Verse 27. *And he shall rule them with a rod of Iron:* that is, with sufficient power and strictness to keep them in subjection.

As the vessels of a Potter shall they be broken to shivers. The stone shall smite the Image on the feet and break them to pieces. That shall be at the long-run.

Even as I received of my father. I in you, and you in me; you in me by vertue of the Power of my Spirit shall thus reign; and I in you, according as it Psalm 2. is written, *I shall give thee the Heathen for thine inheritance, the uttermost parts of the earth for thy possession; Thou shalt break them with a rod of iron, thou shalt dash them in pieces as a Potters vessel.* But this is something further off.

Verse 28. 20. *And I will give him the morning star.* In the mean time, and which is next to succeed, I will give them the morning star; that is, a considerable dawning towards that greater Day

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Day of the illustrious reign of *Christ* upon earth, in his Saints by his Spirit. The Phosphorus to the glorious Sun-rise of the happy *Millennium* properly so called. This intervall will be the same with that of the *Vials* which are accompanied with such a smoake; As here the Promise, which is to be performed in the next Succession of the Church, and there continued, is not expressed with that vigour as elsewhere, where *Christ* in reference to his Kingdome is said to be the *bright morning star*, here onely the *morning star* without the ornament of that Epithet: The Kingdome of *Christ* therefore under the first Thunder may be said to be the *morning star*, but under the second, the *bright morning star*. And it is observable, that whereas in that other place he is called ἀστὴρ ὀρθρινος, in this he is called ἀστὴρ πρωϊνὸς, which may also have the signification of *more early then was expected*, which exquisitely answers to the evert, it falling out toward the fore-part of the last semi-

Apoc. 22. 16.

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mi-time. But these things are onely by the by.

Verse 29. *He that hath an ear to hear, let him hear what the Spirit saith unto the Churches.* There is nothing new remarkable in this *Epiphonema*, but the placing of it here after the whole Epistle, which is a sign that *all* the *Epistle* is a Parable, and is not onely meant of the Church in *Thyatira* in the Literal sense (but that the condition and affairs of some other Church, the truely Catholick and Apostolick Church in the Intervall defined, are here prefigured and described Prophetically.) And that therefore the Promises are to be performed on this stage of the Earth, as of their own nature they appear to be such that have a Political sense. Which therefore therewithall assures us, that such a tenour of Interpretation belongs to the three following Epistles, because the *Epiphonema* is the close of every one of them. And therefore we shall steer the course of our Interpretation accordingly.

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CHAP. VII.

The Interpretation of the Epistle to the Church in Sardis.

1. AND *unto the Angel in the Church of Sardis write.* That *Sardis* was a City in *Asia* is manifest Ch. 1. And considered no otherwise then so, does not at all illustrate the condition of this fifth Succession of the state of the Church. But acknowledging here again a *Paronomastical* Allusion to *Sarda* the precious Stone, as *Grotius* does: or, taking notice with *Pliny*, that that Stone is so called for its first being found about *Sardis*, it may prove very significative of the condition of Reformed Christendome within that Intervall, beginning from the rising of the Witnesses, and ending in the last *Viall*, in part of it I mean. After which the Intervall of *Philadelphia* comes in, and takes up also the second and third Thunder. Some special qualities there- Apoc. 3. 1.

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therefore of the Church of *Sardis* are to be read in this Stone *Sarda*, and some to her praise, others to her diminution. The virtue of this Stone is, that carried about one it makes a man chearfull and couragious, and drives away Witchcraft and Enchantment, and expells poison rightly administred, which adumbrate some peculiar Privileges in this *Sardian* Church. Their chearfull security in justification by faith in *Christ's* bloud, and their being rid of the poisonous idolatrous doctrines, and bewitching Enchantments of the Cup of the Whore. Here's nothing of *Jezebel* in this Church, nor any mention of the eating of things offered to Idols, nor in the two following Epistles, which is no small ratification of the truth of these Successions. Both they and she are well and sound touching these points.

2. But this Stone *Sarda*, which is also called *Carnalina*, and in the Hebrew אדם, *Odem*, as representing humane flesh and bloud so lively, seems

seems also to insinuate something to the Derogation of the *Sardian* Church, as if they were *flesh*, and not *spirit*; which is the special Dispensation of the Church of *Philadelphia*. And whereas *Christ*'s Conquest over *Edom* is, by letting out or squeezing out the corrupt bloud of old *Adam*, this *Odem* or *Carnalina* is said to be of that virtue as to stanch bloud and stop it from running out, and therefore seems to be significative of whatever Doctrines in the *Sardian* Church that hinder the due and requisite Mortification of the *old man*, as loth to weaken him too much, and let too much of his blood and life run out.

3. The meaning therefore is, that though the *Sardian* Church be well rid of the foul Idolatries and grosse Trumperies of the Papal Church, yet her state as yet is but *carnal* most-what. It is not the Dispensation of the *spirit of life*, but the main stir is about external Opinion & Ceremony: they seem to know *Christ* onely ac-

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cording to the fleſh, not according to the power of his Spirit, whereby he is able to ſubdue all things under him.

Whereas *Chriſt* after he had ſaid that *his fleſh was meat indeed, and his blood was drink indeed*, clearly explains himſelf, in declaring expreſly, that *the fleſh profiteth nothing; the words that I ſpeak unto you, they are ſpirit, and they are life*; yet a great part of this *Sardian* Church, I mean the *Lutherans*, rack their own Wits, and diſturb the reſt of Reformed Chriſtendome, to maintain that odd Paradox of *Conſubſtantiation*, that ſo men may eat and drink that groſſe Fleſh and Bloud of *Chriſt* that was crucify'd upon the Croſſe in the Celebration of their Euchariſts. What can be more *Carnaline*-like then this? Beſides that there are over-many that do as groſly and carnally erre touching the nature of the Reſurrection-Body, they phanſying it as terreſtrially modify'd (though it be called a celeſtial or ſpiritual Body in the Scriptures,) as that Body is that we

John. 6. 55.

John 6. 63.

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we put into the Grave, or is capable of the imbraces of the Nuptial Bed. To say nothing of other such like grosse carnal Conceits that this *Sardian* Church has not yet expunged out of her mind.

But as mischievous a mark as any of her *Carnality* is her *Dissension* and *Schismaticalnesse* even to mutuall *Persecution*, as also the unnatural and unchristian *Wars* of one part of Reformed Christendome against the other. These things rankly savour of the Flesh, and are infinitely contrary to the due Dispensation of the Spirit; which when it shall appear will bring in the Church of *Philadelphia*, the Church of unfeigned Love and Charity, wherein, according to the prediction of the Prophets, there shall not be the noise of this unchristian War any more. These Touches may suffice to shew why the Spirit of God has denoted this Succession of his Church by the Title of the Church in *Sardis*.

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4. *Theſe things ſaith he that hath the ſeven Spirits of God.* The number Seven ſignifies Univerſality ſometimes; whence the *Pythagoreans* call it ὁλομέλεια. The ſenſe therefore is, that hath in readineſſe to beſtow all the ſpiritual or Divine Graces to make the man of God perfect to every good word and work.

And the ſeven Stars. That is to ſay, that holds the ſeven Stars in his right hand: ſo it is in the Deſcription before his ſpeech to the *Epheſine* Church, which is repeated here for encouragement; *Chriſt* hereby declaring his Power, and promiſing his Aſſiſtence to the renewing of Chriſtendome through the Reformation, as well as he did to the forming of it at firſt, and rooting out Paganiſm in the firſt beginning of the Church, which is the *Epheſine* Intervall.

I know thy works, that thou haſt a name that thou liveſt, and art dead. I diſcern plainly thy ſtate and condition. Thou haſt indeed a ſemblance of life, becauſe thou haſt a great deal of

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of Heat and Zeal, and dost with an externall fervour doe many performances that may raise a fame of thee of being more then ordinarily religious. And many hot disputes there may be for this or that Ceremony, for this or that Opinion, and against them, much and very vehement discourse about Faith and Justification, and the like. Which Heat and activity bears a semblance of Life in thee. But assure thy self, unless thou hast that Faith that worketh by Love, all this stir is but the noise of tinkling Brasse or of sounding Cymbals. And being thus alive, thou art notwithstanding in my sight little better then dead. And although thou dost thus imitate warm flesh and bloud, yet thou art but a cold *Sardius* Stone to my touch and discernment. *As she that liveth wantonly is dead while she liveth, though she thinks she is then most of all alive:* so it is with him that, devoid of Christian Love and Charity, is enlivened with an hot, bitter, ignorant and prepostrous Zeal: This is not the life

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of God, but of mere Nature and *Carnality*.

Verse 2. 5. *Be watchfull, and strengthen the things that remain that are ready to die.* Take heed that want of Love and Life hazard not Faith too, and Remissnesse in Manners bring not in Atheism and Infidelity over all.

For I have not found thy works perfect before me. Those things that have Life in them goe on to Perfection. Wherefore if they stop before, and make no progresse, it is a sign there is some deadly distemper at the very heart or root, and such a Plant must wither and die. Thy Works are neither perfect, nor dost thou easily admit of such Doctrines as lead most effectually to Perfection.

Verse 3. *Remember therefore how thou hast received and heard, and hold fast, and repent.* That is to say, You that are my true Apostolick Church, remember what ye have received from me my self, or my Apostles; stand fast to the infallible Word, which will impartially instruct and excite you

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you to all the due measures of Godlinesse. And believe not the rotten and corrupt Glosses of deceitful men, that would sew Pillows under mens Arm-holes, and frame Opinions and Precepts to favour the Lusts of the flesh. To dote upon *men* is a piece of Carnality; but to dote on them for their carnal Opinions and flesh-favouring Documents, is *Sardian* or *Carnaline* of a double Dye. Repent therefore, for the Kingdome of God is at hand; and he that has the seven Spirits of God stands ready to assist and succour with his Divine Graces all that sincerely endeavour after Righteousnesse. So that the fault lies at your own doors.

If therefore thou shalt not watch, I will come on thee as a Thief, and thou shalt not know what hour I come upon thee. If thou wilt not return to true Sobriety and Sincerity of Manners, I shall bring some signal mischief upon thee before thou beest aware; I shall suddenly come in Judgment against thee when thou least

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dreamest thereof. God of his infinite mercy avert the ill Omen, and change our hearts, that we may amend our lives, and he may be reconciled to us.

Verse 4. 6. *Thou hast a few names even in Sardis, which have not defiled their garments.* Notwithstanding the Dispensation of the *Sardian* Church be so generally carnal, in the very hew of that *Carnaline*-stone that looks so like mere *flesh* and *blood*, yet there are some few that have not defiled their garments with that colour, but are as it were the *Primitiæ* of the Dispensation of the *Spirit*, whose inward Man is renewed day by day into the Image of my self, and are made partakers of the Divine Nature, and are the Children of *Light*.

And they shall walk with me in white. These shall not onely enjoy glorious Converses with me, and I communicate my spiritual Graces abundantly to them, but they shall be very successfull and prosperous in their Affairs. For to be cloathed

in

in white signifies so in the *Onirocriticks*, accordingly as you may see in *Achmetes*.

For they are worthy. For I doe to every one according to his work.

7. He that overcometh, the same shall be clothed in white raiment. He that overcometh all the Lusts of this terrestrial Body, to him will I communicate the Celestial or Divine. This is a more Theologicall sense. But the Political is most proper, the *Epiphonema* concluding the whole Epistle. Wherefore to be clothed in white Raiment, it being here the promise to him that overcomes, signifies (and that rather then in the fore-going Verse) Successe and Prosperity in external affairs, and exemption from Grief and Affliction, as the *Onirocriticks* do expresly interpret it. See *Achmetes*. Verse 5.

And I will not blot his name out of the book of Life. The more proper and Politicall sense may be, that when the Church by overcoming has emerged into the *Philadelphian* condition,

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tion, it shall never change, at least as to the external frame, but keep up to the end; and God will avowedly acknowledge it to be his even to the last, even then when it is passed into the *Laodicean* state, and the state of Persecution shall never overwhelm it any more. So the *Book of life* may signifie here as the *Crown of life* before in the Epistle to the Church of *Smyrna*.

But I will confess his name before my Father and before his Angels. That is to say, I will acknowledge his nature to have become in a manner Divine and Angelical, and therefore to be a meet Associate for their companies in my Heavenly Kingdome for ever. This may be a *Moral* or *Theologicall* sense. But the *Politicall* is chiefly aimed at, as is intimated by the placing of the *Epiphonema* last of all. The confessing therefore of the Names of these few in *Sardis* that are right as they should be, and as many as make up to the measure of their Sanctity, (which therefore are the

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the seed of the *Philadelphian* Church,) *Christ* his confessing of their Names before his Father and before his holy Angels, is the mentioning of their Names as of a People more peculiarly his, and extraordinarily dear unto him; that by thus owning them in such an endearing manner before God and his holy Angels, they may be in a more special manner recommended to the favour and Protection of God, and to the faithfull and watchfull Ministry of his holy Angels: which will be the efficient causes of their being cloathed in white, and of their Name never being blotted out of the Book of Life; that is to say, of the Permanency of their outward Prosperity and security from Misery and Oppression; that thus Innocency and outward Felicity may goe hand in hand in the blessed *Millennium*, which is in a manner the same with the *Philadelphian* Intervall of the Church. These few Names in *Sardis* will amount to this at last. For Salvation is to spring out of *Sardis*, not

not out of *Babylon*. Nor is it any wonder that the Miniſtry of the holy Angels will be ſo extraordinarily exerciſed about a Church which will then have become ſo Angelicall, as is more fully noted in the *Divine Dialogues*.

8. Theſe are the rouſing Motives which *Chriſt* uſeth to excite the *carnal* Church of *Sardis* to more hearty endeavours after the Diſpenſation of the *Spirit*, that they may bring on the beginning of thoſe moſt happy Times; the conduct of which Affair is repreſented by that illuſtrious *Heros* on his white Horſe, Chap. 19. where his *Armies follow him on white Horſes clothed in fine Linnen, white and clean*. Which appertains to the laſt end of the Intervall of this Church of *Sardis*, a great part of whom by this time it's likely may have turned their *Carnaline-colour* into pure white, and be ready to march with him there to that ſpiritual Warfare, as ſome are ſaid here to walk with him in white, and that with marvellous ſuc-

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ſucceſs and proſperity, as their white Cloathing does intimate.

He that hath an ear to hear, let him hear what the Spirit ſaith unto the Churches. Reformed Chriſtendome eſpecially, ſhe is ſo much concerned therein. For ſhe, as I ſaid at firſt, is this *Sardian* Church; the beginning of whoſe Intervall, being adorned with more true Holineſſe and ſincerity of Zeal, the better deſerved the Title of the Riſing of the Witneſſes: And though they be here much reproved for their Faults, yet they are acknowledged to be one of the Seven Churches in *Aſia*, Chap. I. II. that is to ſay, בראשית *in Fundamento*, and are the true and Apoſtolical Church ſtill, and juſtly witneſſe againſt the Idolatries and groſſe Antichriſtian practices of the Church of *Rome*, ſuch, I mean, as with them have become a Law, and thereby are properly Antichriſtian. Verſe 6.

This I thought fit to adde, to ſtop the prepoſterous proneneſſe of ſome toward the *Roman* Church from the Con-

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Consideration that all things are not so perfect in the Reformed Churches as might be desired. For though they be not so well as they should be, yet they must needs appear to any but an Humorist exceeding much better then in the Church of *Rome*.

And thus much of the *Sardian* Church.

CHAP. VIII.

An Interpretation of the Epistle to the Church in Philadelphia.

Apoc 3. ver. 7.

1. *AND to the Angel of the Church in Philadelphia write.* The meaning of *Philadelphia* is plain, and is no Riddle. The word signifies *Brotherly love*: which rightly understood is the fulfilling of the Law. So that I understand by φιλαδελφια the same that ἀγάπη, *universal Love*, (for we are all brothers in *Adam*;) but especially the love of those of the houshold of Faith; that is to say, of

of Christian Believers. In the *Sardian* Church, the greatest noise and stir there is about Faith, but her Works were not found perfect before God. But the Inscription of this Church is *Love*, which is the fulfilling of the Law, as I hinted before. *And his banner over me was Love.* Cant. 2. 4. This is the Ensign of the Church of *Philadelphia*, who elsewhere is said to be beautifull and terrible as an Army with Banners; *Who is she that looketh forth as the Morning, fair as the Moon, clear as the Sun, and terrible as an Army with Banners?* Cant. 6. 10. Why? who can it be but this Church of *Philadelphia*, as famous for feats of Arms as for Love, as we shall see in the process? For the Intervall of this Church begins in the last *Vial*, and reaches to the fourth Thunder.

These things saith he that is Holy. And speaks to that Church that loves to hear those Instructions: *Be ye holy, for I am holy*; and, *Be ye perfect, as your Father which is in Heaven is perfect.*

He

He that is true. He that will make good all his Promises and glorious Predictions touching his Church in this state thereof which is figured out by the Church of *Philadelphia*, and writes to those that believe it, and have a firm Faith in the Power and Spirit of *Christ* and of *God*.

He that hath the Key of David, he that openeth and no man shutteth, and shutteth and no man openeth. What *Eliakim* was to *Hezekias*, who was of the stock of *David*, the same is *Christ* to God the Father, whom S. *John* calls *Love*, ἀγάπη. He is chief Minister of State under God, and carries all as he pleases by the Authority committed to him; of which a Key is the Symbol. (See *Grotius* upon the place.) There is nothing so hard and impervious but he can make way through it, and open a door to Successe, and again shut it against his Enemies.

Verse 8. 2. *I know thy works.* And that so as to approve of them, because they are the fruits of the Divine Love, then which

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which there is nothing to me more precious. Thou acteſt not out of bitter zeal and ſtrife, or vain oſtentation, or any ſecular reſpect, but merely out of love to me and my Righteouſneſſe, and out of love to mankinde, whoſe both preſent and future Happineſſe thou doſt ſincerely endeavour to promote.

Behold, I have ſet before thee an open door, and no man can ſhut it! Behold, I have brought things about ſo by my Providence, and will ſo effectually ſecond what I have begun by my ſpecial aſſiſtence, that, maugre all the machinations of men and Devils, thou ſhalt finde opportunities of moſt gloriouſly and ſucceſsfully carrying on the Intereſt of my Kingdome. This is performed in the laſt *Vial*, in that great battel of God almighty, when alſo the Beaſt and the falſe Prophet are ſaid to be taken. See the *Divine Dialogues*. Apoc. 16. and 19.

For thou haſt a little ſtrength. *Grotius* himſelf interprets it, *a little Army*: and ſo indeed μικρὰν will ſignifie,

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sie, & appositely to the present scope, and answerably to the Battel I named before. The sense is; Because, though ye be but a few in comparison of the rest of my Church and Kingdome, (for the *Sardian* Church is his Kingdome and Church too, out of which the *Philadelphian* Church is emerging) and especially in respect of the Infidel and Antichristian party, those under the Dragon and the Beast and the false Prophet, yet ye have kept my Word, and not denied my Name, that is, have both kept to what is holy and true in your hearts, and professed it in your words and works: therefore I will be with you in this glorious manner, and make you so successfull in the promoting of the Interest of my Kingdome. Of this Church therefore of *Philadelphia* are those Armies seen in Heaven, *Apoc.* 19. following *Christ* upon white Horses clothed in fine linnen, white and clean; which implies both the justnesse of their cause, and the certainty of their successe. As also

Apoc. 16.

those

those *Βρονταὶ καὶ φωναὶ καὶ ἀστραπαὶ* in the last *Vial*, (synchronal to that other Vision) that thunder and lighten over the City divided into three parts, whereby the Cities of the Nations fell, and *Babylon* and her daughters were utterly overthrown. Apoc. 16. 18, 19.

3. *Behold, I will make them of the Synagogue of Satan (which say they are Jews, but do lie.)* *Jews*, as I noted before, according to the style of the *Apocalypse*, are Christians; and the *Jews* which professe themselves such, and are not, but do lie, are pseudo-Christians, or the Antichristian party; but are judged here to be of the Synagogue of Satan, because of their abominable lies and bloudy murders. For the Devil was a murderer from the beginning; and he is also in the same place by our Saviour termed a Liar. Besides the Luciferian Pride of that Church, like Satans, the Prince of the Devils. Verse 9. Joh. 8. 44.

Behold, I will make them come and worship before thy feet. Even those that before kissed the feet of the

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Pope, that lofty Prelate. This answers very patly to that passage in the fore-named Vision; where the Beast and false Prophet are taken, and put alive into a lake of fire: that is to say, the *Bestian* and *Pseudoprophetical* power, as such, is burnt and destroyed and abolished, and the *Philadelphian* power then appears above all, or rather the Lord alone will be exalted in that day; for to this time especially belongs that saying, *Not by might, nor by power, but by my Spirit, saith the Lord of Hosts.*

Apoc. 19. 20.

For, indeed, the struggling of the *Sardian* Church hitherto against the City that is called *Sodom* and *Ægypt*, though it has been in its kind laudable, yet it has been in a manner *Edom* against *Edom*, a part something more refined against that which is more impure, I mean as to Life and Godliness; and the weapons of their warfare have not been so spiritual as they ought, they have not rid upon white Horses, nor have been clothed in fine linnen, white and clean; they have

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have not endeavoured to be that Church which is *without spot & wrinkle, or any such thing*, but the *Sardian* tincture has too much distained them.

But as it is true in the *natural* sense, that flesh and bloud cannot inherit the Kingdome of God; so it is also in the *political*, that those glorious times of the Kingdome of God cannot appear till the Church emerge out of the *Sardian* or *Carnaline state* into the *Philadelphian*. Against which Church *Christ* exhibits no complaint at all, but loves her, and likes her entirely, even as he is cordially loved of her. And without question the state of that Church is so lovely, that she will charm even her enemies to a liking of her, and unto a submission to her, all things being so irreprehensible in her. But commonly wicked men are very domineering and ferocient against good men that have any blot or infirmity on them, unless they be of their own faction.

And therefore this *Philadelphian* Church, if any, must be the Church

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that can mollifie the hearts of the Papists, and bring over as many as God pleaseth to the belief of the Truth. But for the Cities of the Nations, their Conquests will be unspeakable amongst them. For these are those powerfull Thunderers, by whose thundering and lightening the Cities of the Nations are to fall, as I intimated before.

And to know that I have loved thee. The Papists themselves shall discern, by the stupendious successe of the *Philadelphian* Church, what a value *Christ* puts upon her, and how far he prefers her Integrity, Simplicity, Brotherly-kindnesse, Humility, Meeknesse and Purity of Worship, before the *Roman* Frauds and Impostures, their barbarous Persecutions and Cruelties, their Luciferian Pride, and superstitious and Idolatrous practices.

Verse 10. 4. *Because thou hast kept the word of my patience*; that is, Because thou art both meek-hearted, and hast been faithful and not flitting in the time

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of trial, but endureſt all things for my names ſake;

I will keep thee from the hour of temptation that ſhall come upon all the world. Namely, at what time all the world will be in an hurly-burly, and caſt into manifold ſtreights and calamities. Which is in the laſt *Vial*, when the three unclean ſpirits goe forth unto the Kings of the earth and of the whole world, to gather them to the battel of that great Day of God Almighty; and when there ſhall be ſo great an Earthquake as has not been ſince men were upon earth, ſo mighty an Earthquake and ſo great. In this mighty tempeſt and hurry of things will I preſerve thee from danger, and thou ſhalt carry it ſafe through all. Thou ſhalt eſcape better then any party of men, by reaſon of thy conſpicuous Innocency, ſincerity, and exemplarity of life, and unexceptionable Apoſtolicalneſſe of doctrine, and ſingular love to me and all mankind. Becauſe thou art milde and courteous and benign and beneficent

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to all; becauſe thou art a lover of unity, un-ſelf-intereſſed, a foe to no body, and onely an enemy to the vices and miſeries of men: This, with my ſingular favour to thee, ſhall protect thee in that great confuſion and high fermentation of mens ſpi-
1 Pet. 3. v. 13. rits under the laſt *Vial*. *Who is he that will harm you, if you be followers of that which is good?*

Verſe 11. 5. *Behold, I come quickly.* Thou art already in that Period of time wherein this great Judgement will come upon the earth, namely, under the firſt Thunder. Or rather, becauſe the *Philadelphian* Church is not ſuppoſed to be in diſtinct being or appearance till the laſt *Vial*, the laſt *Vial* muſt be this Period. And then this coming in reſpect of that time will be quickly indeed.

Hold thou faſt what thou haſt, that no man take thy Crown. Thou art a Church after my own heart, O *Philadelphia*, and I blame thee for nothing, thou walkeſt uprightly with me and art perfect: Wherefore hold that

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that ground which thou hast got in truth and integrity, that thou mayst not be deprived of that Crown I intend thee; for in thee will I accomplish all the glorious Promises touching my Kingdome upon earth.

6. *Him that overcometh will I make a pillar in the Temple of my God, and he shall goe no more out.* Ὁ νικῶν, *He that overcomes*, that is, in the *Apocalyptick* style, All, or the whole Company that overcomes, which is here meant of the *Philadelphians*. They shall be as a pillar in the Temple of God; that is, they shall be a steddy and standing Holy people, a true holy Catholick Church that shall never fail, but shall last till I come in the clouds to Judgment in the last Day. All other forms and denominations shall fail, but this shall keep the sovereignty to the last. Verse 12.

And I will write upon him the name of my God. This is in pursuance of the former Metaphor of a Pillar, with a farther Allusion to the συγγραφία of the Ancients. These *Philadelphians* shall

ſhall have the name of God written upon them; that is, their Converſation and manners will be ſo holy and divine, that it will be as conſpicuous to all, as if it were writ upon their foreheads that they are the holy Church and choſen people of God. Or more briefly and in a more *Political* ſenſe; The name of *my God* may allude to *Jehovah Shammah*, intimating, that theſe *Philadelphians* ſhall be that Church which is repreſented by the City *Jeruſalem* deſcribed by *Ezekiel*, which is called *Jehovah Shammah*. Of which the following words ſeem to be a more expreſſe ſignification.

And the name of the City of my God, which is, New Jeruſalem, which cometh down out of Heaven from my God. The name of the City, the *new Jeruſalem*, as well as *Jehovah Shammah*, will be written upon them, The City where God dwelleth and ruleth by his Spirit; that is to ſay, they will *be* that City of *Jeruſalem* formally and actually under the ſecond Thunder. For to

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to *be called*, and *to be*, are all one in the *Hebrew Idiom*.

And his name is called the Word of God, Apo. 19. 3. is as much as, He is the Word of God. Wherefore this *Philadelphia* under the second Thunder passes into the same with the *new Jerusalem*; but the Title of *Philadelphia* begins sooner, and reaches farther to the fourth Thunder.

This Inscription of the *Philadelphians*, that they are called the *new Jerusalem*, &c. in the very words in which it is described afterwards *Apoc.* 21. is a notable Indication that by the Church of *Philadelphia* is meant that Succession of the Church that is under the second and third Thunder, but was emerging in the last *Vial*. For it is the *new Jerusalem* which cometh out of Heaven from God. Which therefore having this manifest *Political* sense, would be very hardly attributed to that City of *Philadelphia* in *Asia* literally understood, but with an eye to this successive Intervall of the Church which we here speak of.

And

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And the Promiſe was not performed to the Literal Church of *Philadelphia*, which has periſhed; that was no ſuch laſting Pillar. And therefore there is a neceſſity of a farther ſenſe, *Myſticall* or *Propheticall*.

7. *And I will write upon him my new name.* It is expreſly ſaid, *Apoc.* 10.16. that *Chriſt* has a name written upon his Veſture and upon his Thigh, *King of Kings, and Lord of Lords.* This name *Grotius* would have underſtood here. And there is no ſmall reaſon for it, that name being ſo particularly and pompouſly ſet out for a ſpecial name of his. And though he has ever had a right unto it; yet becauſe the getting into poſſeſſion of this right will be new and freſh in this *Philadelphian* Intervall after the battel of the *Heros* on the white Horſe, it is rightly termed a *new Name*, and very fittingly writ upon theſe *Philadelphians*, becauſe they are ſo inſtrumental in his Atchievements. Theſe are the *Boanergeſſes*, (thundering over the great City divided into three

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three parts) and also those Horsemen on white Horses, as I intimated before. *Christ* therefore through these becomes King of Kings and Lord of Lords; or rather, he has made them the greatest Kingdome upon earth. *The mountain of the Lord's house is exalted upon the top of the mountains, and all Nations flow unto it*; as it is to come to passe under the third Thunder. Through which third and second Thunder, and seventh *Vial*, is drawn the Intervall of the Succession of the Church of *Philadelphia*, as I have hinted above.

He that hath an ear to hear, let him hear, &c. We need not here urge the intimation of this *Political* sense of things from the putting of the *Epiphonema* last, the very nature of the expressions calling for it, though we had no such guide. But we may rather argue, that the things themselves being of so manifest *Political* sense, not *moral* or *spiritual*, that it confirms our Rule touching the position of this *Epiphonema*. But this Verse 13.

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by the bye. We proceed to the Church of *Laodicea*.

CHAP. IX.

The Interpretation of the Epistle to the Church of Laodicea.

Ap c. 3. 14. 1. *AND to the Angel of the Church of the Laodiceans write.* The Intervall of the Succession of the Church of *Laodicea* is the fourth and fifth Thunders, that is, from the loosing of Satan to the appearing of *Christ* coming to Judgement under the sixth Thunder. In this Intervall the Scene of *Philadelphia* is past, and *Laodicea* takes place: which is acknowledged a true Church as to Worship and Doctrine, but is represented as a lazy, lethargical Church; in which that former *Philadelphian* zeal is extinguished as to the generality of the Church, though it's likely this degeneracy comes on by degrees in this Intervall.

2. Thus

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2. Thus therefore it is foreseen in the series of Divine Providence, that after that glorious estate of the Church which is synchronal to the second and third Thunder (during which space and a little before the Scene of *Philadelphia* adorned the Stage) had well purged the Christian World from all fooliſh opinions and superstitions, and of that accursed custome of persecuting one another for them, and that the truth of the Gospel had clearly shined in the simplicity thereof, and so convictively against all the follies and impostures of the former Ages, that the Church had no great hazard of being again cheated with them; and that they had seen all Prophecies in a manner fulfilled before their eyes, so that there could be no doubt to them, but that the *Philadelphian* Church was the true Church, nor be in any capacity of any change in faith or worship: after this, I say, as all things are in some sort or other variable under the Sun, so it seems this

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Philadelphian Church was at laſt to degenerate into this *Laodicean* ſtate; and that which was before the *Reign of the Spirit* and the living Righteouſneſſe of God, would now become the *Church of Laodicea*; which ſignifies a more *popular or external Politicall righteouſneſſe*, or the *righteouſneſs of the people*. An external profeſſion and performance of that Mode that was uſed by the *Philadelphians* in a living way, and with the power of the Spirit, the ſame will this Church of *Laodicea* hold on ſpiritleſly and lazily, with little life or zeal, and yet applaud themſelves by reaſon of the abundance of knowledge ſhe has, becauſe of the completion of the Prophecies, and by reaſon of the purity of the external Worſhip ſhe ſtill retains, as if all was ſtill well with her, and as if ſhe wanted nothing.

3. This in brief is the condition of this Church, as it is ſignificantly intimated in the very name. For λαοδίκεια ſignifies as much as *the righteouſneſſe of the people*. And the people

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ple are any multitude of mankind gathered into a body politick; as is manifest in that notation of βασιλεὺς, as if it were from βάσις and λαὸς: and then again in *Homer*,

Ὦ λαοί τ' ἐπίστροφάλιγγες ——

And therefore the people, being a body politick, are ruled by such and such laws, which if they observe, it is not regarded *quo animo*, or out of what Principle, they observe them. The new nature, Regeneration and the Spirit, are quite out of this rode. And a National or Oecumenical Religion, Doctrine or Worship, as they are *ab extrà*, are but as a *political* law, and the Righteousnesse therein but a *Laodicean* Righteousnesse, as has been abundantly inculcated already. But besides this meaning of the name *Laodicea*, which I doubt not but is particularly intended, there may, according to the multifarious Allusiveness of the Propheticall style, another notable meaning be also intimated, and that very appropriate to this Church. For the *ratio nominis*

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in *Laodicea* may be likewise παρὰ τὸ δίκας δικάζειν τοῖς λαοῖς, because in the Intervall of this Church God will in that most notorious and terrible manner come *to judge the people*. Because the Closure of this Church brings in the *last Judgement* properly so called, therefore this last Intervall of the Church is called *Laodicea*, *The judging of the people*, all the Nations of the world, at the last Day. And there is nothing more frequent in the Scripture, then the giving of names from some notable externall Accident, that respects the thing or person so named.

4. *These things saith the Amen, the faithfull and true witnesse.* Paul, in his second Epistle to the *Corinthians*, says, That *all the promises of God in* Christ *are Yea and Amen*; that is to say, they are so sure and certain, that no man need doubt but they will be performed. Wherefore this Attribute of *Christ* is seasonably brought in, as respecting both the completion of the Promises already performed, in

in bringing his Church to that admirable glorious condition in the Succession of *Philadelphia*, as also the performance of that material Promise at the end of this Epistle, touching eternal Life or a blessed Immortality in *Christ's* Heavenly Kingdome; which these *Laodiceans*, or degenerated *Philadelphians*, like our modern Familists, that pretend to the *Philadelphian* Dispensation, may some of them, it's likely, be prone to distrust.

But *Christ* is here also called the *faithfull and true witnesse*, because he does so impartially witnesse concerning the truth of the condition of the *Laodiceans*, and so faithfully discover to them the danger thereof. And the declaration seeming so paradoxicall to them, it was the more requisite to inculcate into them his own *truth* and *faithfulnesse*, that he might gain belief of them against their own false sense and opinion of themselves.

The beginning of the Creation of

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God. This hath a more high meaning, like that in the beginning of S. *John's* Gospel, and respects the Divinity of *Christ*, by whom all things were made, and in whom all things are. But I believe also that is more particularly insinuated here which is expresly declared of him (according to the Seventy) by the Prophet *Esay*; παιδὸς τοῦ μέλλοντος αἰῶνος, The beginner of that world or Age under the *Messias*; wherein he having, as I intimated before, carried on all things so completely according to promise and prediction, this seems an advantageous repetition of what was intimated before in that Attribute of *Amen*: As if he should say, I was the beginner of this marvellous Scene of things from the time of my living on this Earth in the flesh to this very day, and you see how steddily all things have been carried on, according to Predictions and Prophecies: wherefore believe me in the rest (whether Comminations or Promises) which I shall now declare unto

Isa. 9. 6.

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to you. This seems to be the genuine sense of this Preface to the Epistle.

5. *I know thy works, that thou art neither cold nor hot.* I see thee to be in a tepid, formal, remisse Dispensation: Thou holdest still the outside of the *Philadelphian* Church for Doctrine and Worship: But thou art destitute of that Spirit of life in the new Birth which was the proper Character of thy deceased Sister of *Philadelphia.* Verse 15.

I would thou wert cold or hot. Though it be not better in it self, yet it were better for thee thou wert not so externally good as thou art, that thou mightest the sooner be convinced of thine own wants, and get into the state of Repentance, of Mortification, and finally of Regeneration, that so thou mightest partake of my Spirit. But now thou art but an externall Image of warm flesh out of which life and soul did lately depart, even then when thy Sister *Philadelphia* departed out of this world.

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Thou art the external frame of that *Philathelphia*, but the spirit has left thee.

Verse 16. 16. *So then, because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth.* That is, I will declare in a torrent of words against thee, how nauseous and distastfull thou art to me, and how my stomack rises against thee. Which is done in the following verse, where he pours out those just Reproaches against her, that she is *wretched, and miserable, and poor, and blind, and naked.* Or, it may be, there may be a more profound, and yet not less solid, meaning in this Commination, and that it may be predictive of her utter Extermination; that the continuance of the Church of *Christ* upon Earth shall cease in her. For the immenseness of *Christ*'s Divinity incompassing all things that are, he can vomit nothing out from him but it must therewith be cast into Non-entity. And the *Laodicean* Church is the last Scene of Providence, and this Church,

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Church, and indeed the whole Scene of affairs on this Earth for her sake, is shortly to have an end. For in the next Thunder to this *Laodicean* Intervall *Christ* comes to Judgement, and presently after is the Conflagration. And Satan is to be let loose but a little time; so that the time of the *Laodicean* Church cannot be long. Wherefore the Commination, *I will spew thee out of my mouth*, may well be a prediction of the utter Extermination of the Church out of being, that is, as to the state of a Church upon Earth. For as before the coming of the Floud God is said to *repent* him *that he had made man upon the earth*, and that it *grieved him at his heart*: so *Christ* here expresseth how nauseous and stomack-sick he is against his Church under this Intervall and Title of *Laodicea*, how his choler and indignation rises against her Luke-warmnesse; and that therefore he will vomit her out in a floud of Fire, and overwhelm her in a deluge of hot scalding sulphureous flames: Gen. 6. 6.

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which will come to paſſe at the Conflagration. The ſtate of the Church now in its old age naturally growing worſe, *Chriſt* will think fit to put an end to the Scene of things, and carry his to his Celeſtial Kingdome.

Verſe 17. 7. *Becauſe thou ſayeſt, I am rich, and increaſed with goods, and have need of nothing.* And this is one reaſon of the Spiritleſneſſe and Inactivity of the *Laodicean* Church, that ſhe thinks ſhe has all things deſirable already, Peace, Plenty, Power and Dominion, Security from enemies, Profeſſion of the Truth, Purity in externall Worſhip, rid of Superſtition and Idolatry, abundance of Knowledge as well Natural as Theological, the underſtanding of all Prophecies, by reaſon of their clear Completion, and the faithfull and judicious Interpretations of her Predeceſſours; no Oppreſſion, no Perſecution for Conſcience ſake; every man lives at quiet, and injoys himſelf under his own Vine & under his own Fig-tree; What want we therefore?

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are we not still the true *Philadelphian* Church, and the *new Jerusalem* descended from Heaven, in all the riches and glories thereof? One would think so indeed, according to the judgement of any carnal eye. But let us hear what the *Amen* says, the true and faithfull Witnesse.

And knowest not that thou art wretched, and miserable, and poor, and blind, and naked. *Christ* saith to the Church in *Smyrna*, *I know thy works, and tribulation, and poverty; but thou art rich.* The Primitive Church, while the Spirit of life was in them, though in the midst of the want of all externall Comforts, and under most dreadfull Persecutions, in the judgement of *Christ* are accounted rich: but the *Laodiceans*, in the affluence of all external Blessings, because they want that Spirit of life, are deemed poor, and miserable, and naked, as if they had not a rag to hang on their backs; nay, blind also, for all their abundance of Knowledge, because they are devoid of the

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the knowledge and experience of the Mysteries of the Spirit of life in the new Birth, and the Renovation of the Soul into inward living Righteousnesse, but take up with the externall *Laodicean* state or condition.

Verse 18. 8. *I counsel thee to buy of me gold tried in the fire, that thou mayest be rich.* I advise thee, sincerely to endeavour (for that is the price thou must pay for this Gold) after the Recovery of thy self into the state of the *new Jerusalem* descended from Heaven; which City was of pure Gold, so purify'd in the fire, that it was as clear as transparent Glasse. This is the new Creature in thee, the Transformation of thy nature into the Image of the Heavenly *Adam*. This is solid and durable Riches indeed, and such as will go along with thee into the highest Heavens, when this Earth and the metalls therein shall melt with fire. Labour therefore after such a solid Treasure as will abide those fatal flames, and will not perish

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perish with thee in the general Conflagration. And the Symbol of this Treasure is this purify'd Gold.

And white rayment, that thou mayst be cloathed, and that the shame of thy nakednesse do not appear. Groan then earnestly in this, O thou spiritlesse *Laodicea*, desiring to be cloathed upon with that spiritual house which is from Heaven; that, being so cloathed, thou mayst not be found naked. For while thou art in this earthly Tabernacle, thou oughtest to account it a burthen, and not to set up thy staff in the enjoyments of this life, because all things are peacefull and prosperous with thee. Not that I would advise thee to shorten thy days here; but that, being thus cloathed by this spiritual Vestment, Mortality might be swallowed up of life. And it is the Spirit of life and the Divine Love that worketh in thee this one great thing that thou so greatly wantest, and yet art insensible thereof.

And anoint thine eyes with eye-salve,

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salve, that thou mayst see. That is, Cleanse thy self with such a due measure of Mortification, and Purification of the inward man from all filthinesse of flesh and spirit, that thou mayst attain to the *Divinely-moral Prudence* which will enable thee to have a right judgement and discerning in all things. This therefore is the *Collyrion* which I would advise thee to anoint thine eye-sight with, even the purgation of thy self from all the *Animal Corruptions*, that thou mayst perfect the *inward Righteousnesse* in my fear: For the *outward* alone carries none to Heaven. The Ointment I prescribe will indeed smart; but without it thou wilt still continue blind, and never finde the way to everlasting Salvation.

Verse 19. 9. *As many as I love, I rebuke.* I deal plainly, truly and faithfully with thee; and not out of any ill will is it that I thus rebuke thee: But it is *ex amore benevolentiæ*, though not *ex amore complacentiæ.* For, as thou art, thou art but a nauseous and irksome

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some spectacle to me. And therefore I thus rebuke thee and instruct thee, that thou mayst amend.

And chasten, καὶ παιδεύω. Which signifies to chastise and scourge, as well as to instruct. Which therefore may seem to be the commination of some external Calamity and Affliction that *Christ* would bring upon the *Laodiceans*, if they did not repent them of their remisness; and in such a way as themselves may haply be the causes of, through their Remissnesse and Luke-warmnesse. For that former *Philadelphian* Zeal and Activity ceasing, which that Church exercised in the behalf of the Intereſt of the Kingdome of God, their enemies may more then ordinarily encrease upon them, especially the Devil being let loose, and being very active to deceive the Nations; whom they should counter-plot, by being as active to convert them to the Truth. And this may be the time wherein the Prediction of *Gog* and *Magog* is to be fulfilled, who are said to be gathered

thered together to battel, and to encompasse the Camp of the Saints and the beloved City, which in this state is termed the Church of *Laodicea*; but in that Vision, the *Camp of the Saints*, because there were not onely many Saints amongst them of the old *Philadelphian* strain, but that they were still in their externall frame an *holy people* and an *holy City*, not prophaned by the Gentiles, that is to say, not polluted by Heathenish Superstition, and Idolatry, and Imposture, and Cruelty; nor brought under their power and dominion that were. Which yet was once the condition of the *Holy City* for a time and times and half a time, or forty two months, *Apoc.* 11. 2.

10. And it is still called the *beloved City* also for the same reason: but not the *new Jerusalem* descended from Heaven, because so generally that new and Heavenly nature was lost amongst them. But this Church of *Laodicea* is still *beloved* of *Christ*, partly for her own sake, and partly for

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for her deceased Sister's sake, the lovely *Philadelphia*, whom she so much resembles in all her externall features, that deerest Spouse of *Christ*.

And therefore the Title of the *beloved City* agrees very well with this passage in the present Text, *Whom I love, I rebuke*, yea and scourge too. For these streights that the *Laodiceans* are to be cast into by the Siege of *Gog* and *Magog* seems the most probable way to rowze them out of their Lukewarmnesse and lazy Formality. But that things may not run the hazard of growing worse and worse, nor there be an infinite repetition of the vicissitude of Scenes on the Stage of this Earth, Providence will knock off at such a time as that the wicked and prophane Rabble of the world shall not again get the dominion over his true Church, but he will put a period to the Contest by a deluge of Fire from Heaven, as it is intimated in that Vision. But this is more then falls to the share of this present verse.

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Be zealous therefore, and repent: That is, Amend thy dead Formality and Lukewarmneſſe, by attaining to the Spirit of life through Mortification and Regeneration, that ſo thou mayſt recover the old *Philadelphian* Zeal and Love: For this is the onely thing thou wánteſt.

Verſe 20. 11. *Behold, I ſtand at the door and knock.* Do not pretend Difficulties: I am ready not onely to aſſiſt thee, but do alſo importune thee: I ſuggeſt good Motions to thee; do thou but purſue them and improve them.

If any man hear my voice, and open the door; that is, If any man obey thoſe dictates of Conſcience and overtures of Light and Grace that *Chriſt* ever and anon offers him, and ſo becomes ſincere in all things, and not willingly offends him in any thing, great or ſmall, (which will not fail to be done where the deſire is ſincere; and this ſincere deſire is the Door that lets in *Chriſt*, for he paſſes into us through an unfeigned hunger and thirſt after Righteouſneſs;) then, ſays he, *I will*

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I will come in to him, and sup with him, and he with me. That is, I will communicate my Nature and Spirit unto him, and he shall eat my flesh, which is meat indeed, and drink my bloud, which is drink indeed: that is to say, He shall partake of my body & bloud, not in Symbols onely, (which ye doe well to keep up till I come,) but in a true and living way; whereby that shall be accomplished, *I in my Father, and ye in me, and I in you. If any man love me, he will keep my words, and my Father will love him; and we will come unto him, and make our aboad with him.* Wherefore, being thus replenished with the God of life and the Father of lights, thou canst not fail of being full of the Spirit, and of all alacrity and readinesse to every good work: Thy Lukewarmnesse and Dulnesse will goe away. John 14. 20. ver. 23.

12. *To him that overcometh will I grant to sit with me in my Throne; even as I also overcame, and am set down with my Father in his throne.* And Verse 21.

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that thou mayst be the more effectually rowzed up out of this Tepidity and Lethargicalness, thou shalt not onely enjoy me and my Father on this Earthly stage, but, if thou strivest so as to get the victory in the way I have instructed thee, I will translate thee to that Heavenly Kingdome most naturally and properly so called; where thou shalt sit down, and drink of the fruit of the Vine in the Kingdome of my Father. As I, after I had overcome, ascended up to Heaven into those glorious mansions, and there sate down at the right hand of God: so him that overcometh the Temptations and Incumbrances, the Pleasures and Enticements of this lower world, will I cause to sit down with me in the Heavenly places at the last Day. Which Monition is the more seasonable, by how much more near the approach of that great Day is. For I shall come visibly to Judgement in the very next Thunder to the Siege of *Gog* and *Magog*, when I will transform your vile bodies into the

Matt. 26. 29.

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the similitude of my glorious body, that ye may be fit companions for me in Heaven for ever. *Behold, I shew you a mystery: We shall not all sleep, yet we shall all be changed; that mortality may be swallowed up of life.* This is a great and stupendious Promise; but thou art to consider that it is spoken by him that is the *Amen, the true and faithfull witnesse, and the beginning of the Creation of God*, and therefore both will and can carry on all his design to the very end, Amen. 1 Cor. 15. 51, 54.

13. *He that hath an ear to hear, let him hear what the Spirit saith unto the Churches.* From the *Epiphonema* coming here last, as in all these four last Epistles, one may haply raise this Objection, as if this sense of the Promise immediately preceding it were not *Politicall* or *Propheticall* enough, but merely *Theologicall*, the Promise being to be performed in the other world, and therefore not the proper object of *Prophecy*, which concerns the affairs of the stage of this Earth: And that this there- Verse 22.

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fore is againſt our profeſſed Rule.

But I anſwer, that though the Promiſe of obtaining Heaven after this life upon the death of the body be merely a *Theogicall* Promiſe, and of a thing more ſpiritual and inviſible, and not to be ſeen upon the face of this Earth; yet this promiſe of obtaining Heaven at the Reſurrection and general Day of Judgement, it being the day of that great and viſible Aſſizes wherein the Souls of the Saints ſhall appear in glorify'd bodies, may well be ranged in the ſame order with the reſt of the Promiſes immediately preceding the *Epiphonemata* of each Epiſtle, and to be accompliſhed viſibly in this life. For the ſenſe of the Promiſe in brief is this; That as *Chriſt*, after his Sufferings, his Death and Paſſion, aſcended viſibly into Heaven, (for Heaven is ſaid to be *the throne of God* in the Scripture,) and ſo Heaven became alſo *Chriſt*'s throne; ſo thoſe of *Laodicea*, who upon the Mortification of their Luſts ſhould attain to the ſtate

ſtate of life in the New birth, ſhould aſcend viſibly into *Chriſt's* throne, that is, into Heaven, in the open view of them that ſhould be left here on the Earth and in the inferiour Regions of the Air, ſentenced to that everlaſting fire prepared for the Devil and his Angels.

This is a plain and obvious ſenſe of this Promiſe, and ſuch as the placing of the *Epiphonema* requires, and is, in my judgement, no mean Ratification of the true and Literal ſenſe of that Article of our Faith, touching the viſible Reſurrection and Glorification of our bodies, and their aſcenſion into the Heavenly Regions, againſt ſuch as would whiffle away all theſe Truths by reſolving them into a mere moral Allegorie.

Thus conſonant every way are the Interpretations of theſe Epiſtles both to themſelves, and to the Apoſtolick Truth.

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CHAP. X.

A Recapitulation of the main Evidences of the truth of this Mysticall or Prophetical Exposition of the Seven Epistles to the Seven Churches of Asia, *by way of Solution of Difficulties touching the said Epistles and their Circumstances, otherwise hardly or not at all to be solved.*

1. AS in natural *Hypotheses* those are accounted truest that solve the *Phænomena* of Nature the most naturally and easily, and especially if such as are no otherwise solvible then upon the proposed *Hypothesis*: so that meaning of Scripture, I mean especially of any considerable portion thereof, ought to be esteemed truest that can solve the most Difficulties that may be raised concerning the same, or the Contexts precedent or subsequent thereto; and if all, still the more certain; and if unsolvible otherwise, there is still the more

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more assurance of undeniable Demonstration. Now how near this *Mysticall* or *Propheticall* Exposition of these Epistles approches to the clearnesse of this case, I will leave to the Reader to judge, after he has considered the Solutions of the Questions easily raised out of the Epistles themselves, or the precedent Chapter, and not easily answered, nor at all satisfactorily, at least most of them, but upon the *Hypothesis* we have gone.

2. As first, If a man enquire why the Spirit of Prophecy, after he has so expressly given notice that this Book of the *Apocalypse* is to shew unto his servants things that are to come, and called it plainly a Book of Prophecies, should start so unexpectedly from the Title and intended subject, as to write no lesse then seven Epistles to certain Churches, that have nothing considerable of *Prophecy* in them, before he deliver any Prophecies properly so called, but onely Promises and Comminations; and Apoc. 1. 1, 3.

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that he should doe this with as great Pomp and as high a Preamble as he does when he begins so famous Prophecies as those of the *seven Seals*, and the *opened Book*. But according to our *Hypothesis* the Answer is easie; *viz.* That though these seven Epistles to the seven Churches of *Asia* have a *Literal* sense, yet they are also a *Parable* or *Prophecy*, and of as high concern for both matter and extent of time (they reaching from the beginning of the Church to the end of the world) as the Prophecy of the *Seals* and *opened Book*; and that they are ushered in with this great Pomp on purpose to give us notice thereof.

Secondly, A man would be prone to enquire why the Spirit dictates Letters unto the Churches in *Asia*, and not rather to the Churches in *Europe*, *Asia* and *Africk*. For certainly the Church had dispred it self into all these Quarters of the world by that time. As if the Spirit of Truth were a respecter of persons. For these

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are not the Letters of *John*, but of the Holy Ghost. But our Answer is ready at hand, That for the significancy of the word *Asia* to comport also with the significancy of the names of the Seven Churches, *Asia* alone was pitched upon. But, according to the *Propheticall* sense, the true Catholick Church is writ unto under such distinct Conditions as she was to vary into unto the end of the world. So that there is no *Partiality* nor Acception of Persons in this.

Thirdly, If a man demand touching the order or precedency of these Seven Churches that are writ unto: What a plain and manifest account is there to him that compares the Epistles in their *Propheticall* sense with the Intervalls of the Church Catholick lying in that order that these Churches are ranged? This is a satisfactory reason, and worthy the Spirit that wrote these Epistles. But whether they are ranged in this order, because that a Letter-carrier going from *Patmos*, his first journey will

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will be to *Ephesus*, and then to *Smyrna*, and so in order till he come to *Laodicea*; whether the *holy Spirit of Prophecy* regarded that in the dictating of his Letters, (though *Alcazar* the *Jesuite* be for it,) I cannot but suspend my judgement, and that not without a smile. But of this *Ataxie* more particularly anon.

3. Fourthly, If it be demanded why just *Seven* Churches in *Asia* are writ to, neither more nor lesse, (especially that in *Thyatira*, according to the acknowledgement of *Epiphanius*, being then not founded, but after the writing of these Epistles,) it is hard to give a satisfactory answer in the *Literal* sense. For to say this Book of the *Apocalypse* affects the number Seven, and that, because it runs upon the number Seven altogether in the insuing part of the book, which is *Propheticall*, it therefore, for Conformity sake, chuses this number in writing to the Churches though *literally* understood, seems but a meagre, mean and trifling account, a design un-

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unworthy the Holy Spirit that dictated this Book. But the using this number *Seven* all over is rather an intimation that the Book is *Prophetical* all over, and that these Epistles are also a *Prophecy*, accordingly as we have explained them. And taking them so, the Answer is plain and obvious, *viz.* The number *Seven* is here chosen out as *Symbolicall*, it being the note of *Universality*; whence the *Pythagoreans*, as I above noted, call it ἑλομέλεια.

Wherefore Seven (and no more then Seven) Churches are writ unto, as standing for the seven Intervalls of the Church from the beginning to the end of all.

Fifthly, If it be demanded why these seven Churches rather then any others, which in all likelihood may have the same Vertues and Vices that these are commended and taxed for: The reason of this is writ in the very Notation of their Names, every Name being significative of the Condition of the Church Catholick in

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in that ſucceſſive Intervall of time that this or that Church ſo named ſtandeth for, and in ſuch order as they are repeated.

Sixthly, If one require a Reaſon why *Chriſt* is deſcribed by *holding the ſeven Stars in his right hand* in the Epiſtles to the Churches of *Epheſus* and of *Sardis*, why the ſame deſcription in both, or why in either: In the *Literal* ſenſe it will be hard to finde any peculiar Reaſon; but in the *Propheticall* ſenſe already declared it is obvious. For the *ſeven Stars* ſignifie all the Paſtours, whether in preſent exiſtence, or ſucceſſion. And *Epheſus* is the beginning-ſtate of the Church; and therefore it is both very ſeaſonable and methodicall to repreſent the firſt Founder, Suſtainer and Continuer thereof by this Emblem; *Lo, I am with you to the end of the world.* And that this again is hinted at in the Epiſtle to the Church of *Sardis*, is with evident Proportion and Analogy to the Affairs of the Church there repreſented. For the Church

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Church of *Sardis* is as it were the beginning again or the emerging of the true Church or Kingdome of *Christ* out of the Power and Kingdome of Antichrist.

4. Seventhly, Why the Church of *Ephesus*, of all other Churches, should be commended for their trying false Apostles. Why might not other Churches be attaqued by them, and also discover them, as well as the Church of *Ephesus?* The Solution of which Probleme is easie in this *Mysticall* sense of the Epistles, that places the *Ephesine* Intervall within the Apostles times, but the rest on this side of them.

Eighthly, If any one demand why it is said to the Church of *Smyrna*, more then to any other Church, *Be thou faithfull unto death, and I will give thee the Crown of life*; and again, *He that overcometh shall not be hurt by the second death*: In the *Literal* sense it will be very hard to finde any peculiar Reason why this might not as well be said to the Church

Apoc. 2. 10, 11.

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Church in *Pergamus*, where there was killing for Religion, it seems, by the mention of the Martyr *Antipas*. I, but there was no obtaining the Crown of life there in any peculiar sense; but the Crown of life, that is, the Imperial Crown, was given to the Sufferings of the Primitive Martyrs under the Ten Persecutions: to whom also, according to the opinion of the ancient Church, the Promise of the first Resurrection belonged. Which is here obliquely glanced at, (according to the mode of the *Apocalyptick* style, that loves to hint things by *Ellipses*,) in that Promise, Apoc. 20. 6. *He that overcometh shall not be hurt by the second death*; implying thereby, that he shall be made *partaker of the first Resurrection*.

Ninthly, If any one will again object more particularly against the *Ataxie* of the Churches, that they are ranged neither according to the merit nor congeneracy of their Conditions, pretending that it had been far better to have joyned the two irre-

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irreprehensible Churches together, *Smyrna* and *Philadelphia*, against whom there is no complaint at all; and then *Ephesus*, *Sardis* and *Laodicea*, against whom there is no complaint of eating things offered unto Idols; and afterwards *Pergamus* and *Thyatira*, in which Churches alone there is: If any one, I say, contend that this method had been more exact; truly, in the *Literal* sense it will be hard to frame an handsome and satisfactory answer; especially if he urge that God is the Authour of Method, as well as the God of Order. But in this *Mysticall* or *Propheticall* sense the Answer is solid and exquisite, and much-what the same that was given to the like Difficulty more generally propounded before, namely, That the Churches of *Asia* are named in that order the successive Intervalls of the Church Catholick were to proceed in, of which these *Asiatick* Churches are but the *Symbols* or *Hieroglyphicks*. And therefore those two Intervalls of time which take in the Reign

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Reign of the Beaſt and the Falſe prophet, *viz.* the Intervalls of the Church of *Pergamus* and of *Thyatira*, muſt come after *Epheſus* and *Smyrna*, becauſe till the expiration of thoſe two Intervalls Idolatry had not again reentred the Apoſtatizing Church. And the three following Intervalls of *Sardis*, *Philadelphia* and *Laodicea*, are the Intervalls of the true Church elapſed out of the hands of domineering Idolatry; and therefore we hear no more in them of things ſacrificed unto Idols, nor of any *Jezabel*. And *Philadelphia*, which is the moſt holy and the moſt glorious Intervall of the Church that is to appear on the face of the earth, is not to be named according to her Dignity, but according to her Succeſſion in time, toward the latter end of the world, as ſhe is here ranged. But of this more then enough, becauſe we had touched of it in the general before.

5. Tenthly, Why is *Chriſt* in his Deſcription before the Epiſtle to the

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the Church in *Pergamus* set out by a *two-edged sword*, coming, suppose, out of his mouth, (according to the Ellipticalnesse of the *Apocalyptick* style?) what reason in the letter can be given of that? for (especially if this Supplement be made) it cannot respect the slaying of *Antipas* with the sword. What peculiar thing then in this Church of *Pergamus* is there to require this Description? Truly nothing at all appears in the *Letter*. But in the *Propheticall* sense it is very proper, The *Waldenses* and *Albigenses* in this Intervall assaulting the Church of *Rome*, or at least defending themselves and their pure Faith, so signally by this weapon, I mean, by the sword of the Spirit, which is the Word of God; though themselves died so many thousands of them in the field by the sword for the Faith they thus defended. Apoc. 2. 12.

And in the eleventh place, The Description of *Christ* before the Epistle to the Church in *Thyatira*, *And his feet like fine brasse*, (*as if they burned* Apoc. 2. 18.

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ned in a furnace;) (for that Supplement is to be understood out of his Description in the first Chapter, as before:) But now what peculiar significancy has this Description, or what congruity to any thing in the Church of *Thyatira Literally* understood? surely none. But in the *Prophetical* sense it is very expressive of those lower members of *Christ*'s body, his Church here on earth, of their invincible Zeal, and Patience, and Sincerity of Affection, such as did abide the most fiery Trialls that could be put upon them, and made them stand at the Stake amongst burning Faggots with the flames about their ears, and never flinch for it: As has been noted in the interpretation of that Epistle. This was the state of that Intervall of the Church.

Twelfthly, In a Book that is so full of Ænigmaticall Involutions, and Coverings upon Coverings, where he calls the Churches *Golden Candlesticks*, and the Bishops or Pastours *Stars* and *Angels*, even then when he

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he interprets and offers to be more plain; that the same Authour should so openly and plainly mention any one by name as he does the Martyr *Antipas*, if there were not some farther Mysterie in it, would be a great difficulty, and hardly to be digested by the more sagacious and curious. I must confesse I have often wondred at this naming *Antipas* by name, till I understood a farther sense thereof, such as we have rendred in the exposition of that Epistle.

6. In the thirteenth place, One might well demand why *Christ* expresses a greater disgust against the Church of *Laodicea* then that of *Sardis*. For though the former is said to be luke-warm; yet the other, making a great show of life, is notwithstanding declared to be dead. That *Christ* should be more enraged against Lukewarmnesse then Hypocrisy, and threaten it more deeply then the other, *I will spew thee out of my mouth*, (which is quite to cast a thing away, never to be resumed again,) must

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seem marvellous to the considerate. Certainly, if there were not some greater matter in it, the Spirit of *Christ* would not speak so severely onely to follow a Metaphor. But in the *Propheticall* sense the Solution is easie, that passage being predictive of the Extermination of the Church from the face of the earth at the close of the world, as I have expounded it.

In the fourteenth place, It may be demanded, why so affectedly and repeatedly in every Epistle that phrase is used, *I know thy works*, without any variation or omission. Which seems a thing but of small importance in the *Literal* sense of these Epistles: but in the *Propheticall* it seems on purpose so repeated, to intimate an Allusion in *Asia* to the *Hebrew* word עשה, (as if οἶδά σου τὰ ἔργα was intended on purpose to answer to ידעתי מעשיך) that *Asia* may also be significant as well as the names of the Seven Churches: which they all being, it is a shrewd presumption this repetition was

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was for some such design as has been declared. Whereas the *Literal* sense can give no account thereof.

Fifteenthly, *Alcazar* himself is much stumbled, that the Spirit of God should be thought to take notice of any one particular Woman in the Church of *Thyatira*, and so call her by the name of *Jezabel*, as is ordinarily supposed. And indeed these things are too little for the majesty of this writing of the *Apocalypse*: But how can we help it in the *Literal* sense; if we will interpret with constancy and coherency? But in the *Propheticall* sense there is no such incongruity. The Object is worth the Spirit's taking notice of in this kinde; this *Jezabel* being that painted Woman of *Rome*, intoxicating the Kings of the earth with the Cup of her spiritual Fornications, as has been shewn upon the Text.

7. Sixteenthly, It seems very strange that that Promise of ruling over the Nations, and receiving the Morning-star, (which doubtlesse are

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Politicall Promiſes,) ſhould be made to the Church in *Thyatira*, more then to that in *Pergamus*, or *Epheſus*, and others. What Victories or Dominion did the Church in *Thyatira* in *Aſia* get over the Nations more then other Churches? This is an hard knot in the *Literal* ſenſe. But in the *Prophetical* it is looſned at the firſt ſight. For the Cloſure of the Intervall of the Church of *Thyatira* brings in the time wherein whole Nations revolted from the Pope and his idolatrous Church, and profeſſed the Reformed Religion, and ſo in theſe parts got the *Pontifician* party under them.

Seventeenthly, In the Epiſtle to the Church in *Philadelphia* there is mention made of a mighty Temptation that is to come upon all the world, to try them that dwell upon the earth, touching which he ſaith, *Behold, I come quickly.* Why ſhould this be ſaid to the Church of *Philadelphia* more then to any other of the Churches here ſpecified? There are not the leaſt footſteps of reaſon to be found

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found in the *Literal* sense. But in the *Propheticall* sense the thing is plain. For the Intervall of *Philadelphia* beginning in the last Vial, wherein that mighty and terrible Earthquake is to happen, the great Temptation, what it is, is plainly thence understood, and how in respect of this *Philadelphian* Church it will come quickly, she commencing but in the very same Vial that this is to happen under.

Eighteenthly, Why upon this *Philadelphia*, a private *Asiatick* Church, should the name of *the City of God, the new Jerusalem which cometh down out of Heaven from God*, (the very same that is expressed *Apoc.* 21.) be said to be written? This title were too big and turgent for any private Church, were it not a Type or Symbol of some greater matter. But by the *Propheticall* interpretation this difficulty is quite removed. For the Intervall of the *Philadelphian* Church is co-incident with the times of the *new Jerusalem*, (mentioned at the end of the *Apocalypse*,) and of the Millen-

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niall Empire of *Chriſt* upon earth.

8. Nineteenthly, The Curious may be prone to enquire, why the Church of *Laodicea* in thoſe times ſhould account her ſelf ſo hugely and extraordinarily rich, increaſed in goods, and to have no want of any thing. And truly why this ſhould be her eſtate rather then any of the Churches ſpecify'd, from the *Literal* ground we can fetch no reaſon. But admitting the *Propheticall* ſenſe, and that this is the laſt Intervall of the Church of *Chriſt*, it will naturally ſo come to paſſe: For this *Laodicea* will be left Heir to all the Riches of her Siſter *Philadelphia*, to Peace, Proſperity, Purity in Worſhip, abundance of natural Knowledge, univerſal skill in the Interpretations of the Prophecies, and what-ever good thing there is belonging to the Church, ſaving the Life and Spirit which *Philadelphia* carried along with her into the other world. How eaſily then and naturally, or rather neceſſarily, does this Deſcription of the Church of

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Laodicea fall upon the last Intervall?

And, lastly, It is a Question extremely obvious to demand, Why that phrase, *He that hath an ear to hear, let him hear*, which our Saviour so often is found to adde at the end of his Parables to the people, should be used here so repeatedly in every Epistle, they being no Parables, but Epistles sent to each of those Seven Churches in *Asia* respectively: And then, why this *Epiphonema* is sometimes the last close of the Epistle, sometimes not. To which Probleme there is no tolerable Solution in the *Literal* sense of these Epistles. But supposing a *Mysticall* or *Propheticall* sense, there was a necessity of affixing this *Epiphonema*, to shew there was a farther sense intended then that of the *Letter*: and also, that sometimes this *Epiphonema* should come last of all, (as in the four last Epistles,) that the Promise to the Conquerour, *to him that overcomes*, might be more certainly understood to be of a proper *Propheticall* or *Politicall*

liticall sense, not merely *Theologicall*, *Moral* or *Spiritual*; as has been abundantly declared in the Exposition.

9. We might have drawn many more Questions and Solutions from the consideration of the *Letter*, and of this *Hypothesis* we go upon, to shew its solidity and fitnesse, but that we hold it needlesse, having produced so many already: which jointly considered, with the perpetuall easinesse and naturalnesse of the whole Exposition of all the Epistles, and the exact Correspondency of the Names of the Churches to the Events of the successive Intervalls of the true Catholick Church which they represent, one would think they should not fail fully to satisfie any unprejudiced Peruser of our Exposition of these Epistles, touching the truth thereof. But I am abundantly taught by Experience, that both the finding out, and receiving of Divine Truths found out by others, is a special gift of God. And therefore to him alone be the Glory for ever and ever, Amen.

THE END.

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AN ANTIDOTE AGAINST IDOLATRY:

OR,

A brief Discourse containing sundry Considerations or Conclusions tending to the Discovery of what is or ought to be held to be

IDOLATRY

amongst Christians.

With

Application to the Doctrine of the Council of *TRENT*, and for the putting a stop to the *Romish* Infection.

MATTH. 4. 10.

Thou shalt worship the Lord thy God, and him onely shalt thou serve.

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To the Reader.

Reader,

1. *I Suppoſe thou wilt expect ſomething ſhould be ſaid of this enſuing Diſcourſe alſo, though it needs not be much. The occaſion of writing it, and the fitneſſe of joyning it to the foregoing Expoſition of the Seven Churches, will diſcover themſelves to thee in the peruſing of the Treatiſe it ſelf.*

I muſt confeſs I have treated of this Argument elſewhere, namely, in my *Myſterie of Iniquity. *But it is a Subject of that great Importance, that it deſerves an entire Treatiſe apart by it ſelf, and that girt up in the moſt cloſe and convictive method that may be: that thoſe that are ſanable or preſervable from this dreadfull ſin of Idolatry may finde the efficacy of our Antidote; and thoſe whoſe minds it cannot alter may (however) be found without excuſe. And there is this conſiderable here above what*

* Part 1. Book 1. Ch. 5. to the 17. Chap.

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what I have done already on this Subject, that here is such an expresse Application made of the Theorie to the grosse Errours in this point and foul Mispractices of the Church of Rome.

2. *Those of ours that speak the most favourably of that Church cannot but declare them guilty of* Material *Idolatry, as they call it. And questionlesse there must be something among them very like that great Sin, if there be any truth or sense in the Visions of that Divine Volume of the* Apocalypse. *For the order of things and demonstration of the Synchronisms do necessarily cast those Visions that represent the concerned as Idolatrous* (Chap. 13. *and* 17.) *upon the Church of* Rome, (*as also* Ch. 2. v. 14—20.) *and they can belong to none else in the Propheticall scope of the Visions, Time and Place and the Order of things having so unavoidably fixed them upon her. Wherefore even according to Divine suffrage they are guilty of* Idolatry *in one sense or other, or come so nigh it, that the Spirit of God in a jealousie, to exaggerate*

their

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their Wantonneſs, ſpeaks to them as ſuch, to deterre them from thoſe ſuſpected ways, and dangerous approches to ſo horrible a Crime.

*And grant it were but thus, yet both in the Viſion of the * ſeven Churches, and in that of the * Whore of* Babylon, *the people of God are expreſly called unto and encouraged and commiſſioned to forſake the Church of* Rome's *Communion. So that the* Proteſtants *have not the leaſt guilt of Schiſm upon them for leaving her, no not upon this more favourable Suppoſition.*

* Apoc. 2. 20.
* Apoc. 18. 4.

3. *But, alas! alas! this ſmooth* Hypotheſis *is but a pleaſing Dream ariſing from the ſoftneſſe and ſleepineſſe of the carnal minde, and the love of thoſe things that muſt paſſe away as a Dream or Phantaſm of the night.* Let God be true, and every man a liar, *as the Apoſtle ſpeaks. And truly the Spirit of God would ſcarce ſpeak true, if what is ſpoken of Idolatry ſo broadly and ſo expreſly in thoſe Viſions (inſomuch that they have been underſtood of the Heathen Idolatry even for this very reaſon*

Rom. 3. 4.

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reason by learned and able Interpreters) *should, now we are necessitated to understand them of* Rome *Christian in her apostatized condition, not amount to the Charge of any* proper *and* formal *Idolatry at all.*

4. *But the desperateness of their case is, that if they were not represented by these Visions as Idolatrous, that is to say, if these Visions had never been writ, or now they are writ, though they were to be understood of some others, and not of the Church of* Rome; *yet appealing to the nature of the thing, to the true Notion of Idolatry* properly *and* formally *so called, and to the acknowledged Doctrine of their Church expressed in the* Council *of* Trent, *and their universal Practices abetted by publick Authority, this alone is sufficient to demonstrate them to be Idolaters* properly *so called. Which is the scope of this present Treatise.*

5. *Which therefore doth confirm and corroborate, and place beyond all exception, the Orthodox Protestant Interpretations of those Visions that concern*

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cern the Church of Rome : *which in this last Age have been made so clear, and every way so natural and congruous, that this one thing granted of their Idolatry, there cannot be the least scruple of the truth and congruity of the rest of the Applications.*

6. *And I cannot but adore the faithfulnesse of Divine Providence, that has furnished his Church with these Oracles to be the Guide of the Faithfull in these latter Ages, which are as it were the dregs of those times which the Spirit of Prophecy has set no good character upon; wherein there is such an Inundation of Wickednesse and Prophanenesse, that there is scarce any Faith to be found upon earth. But that Church which has deluded the world with so many Fictions could never forge those Prophecies that are so punctually true, and so cuttingly set out all her grosse Miscarriages, and as expresly foretell her Ruine, unlesse she will humble her self, and pluck in her horns, lay aside her bold boasts of Infallibility, and be content to be taught to cast away her Idols, and be*

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cured of her Dropſie and unnatural thirſt after the bloud of the Saints and the bloud of the Martyrs of Jeſus.

7. *Nor can I on the other ſide ſufficiently admire the ſtupidity of ſome of our own, and their groſſe ingratitude to Divine Providence, that have ſo ſlight a regard to a Book of that mighty weight and moment as the* Apocalypſe *is, and think it ſuch a ſubject, as that any good Wit muſt needs miſ-place his time if he meddle with it: which is more then a Pagan irreverence to ſo holy and ſo important Oracles. The* Romans *of old had another eſteem for the Verſes of the* Sibylls: Nihil enim ità cuſtodiebant neque ſanctum neque ſacrum quemadmodum Sibyllina Oracula, *as* Dionyſius Halicarnaſſeus *teſtifies. And it was an high honour to be the Keepers, much more the right Expounders, of them. But that which God of his mercy offers to all, ſuch is either the idleneſſe, frivolouſneſs or profaneneſs of the ſpirits of men, that it is ſcarce accepted of any.*

8. *The truth is, moſt men are loath to be* μάντεις κακῶν, *to be* meſſengers of ill

ill news *to the greateſt, that is to ſay, to the corrupteſt, part of Chriſtendome; but rather affect the glory and ſecurity of being accounted of ſo humane, of ſo ſweet and ingratiating a temper, as that they can ſurmize well of all mens Religions; and ſo think to conciliate to themſelves the fame of either civil and good* Natures, *or of highly-raiſed and releaſed Wits, (though it be indeed but a ſpice of the old abhorred* Gnoſticiſm,) *that can comply with any Religion, and make a fair tolerable ſenſe of all.*

9. *But theſe are ſuch high ſtrains of pretenſe to Wit or Knowledge and Gentility as I muſt confeſs I could never yet arrive to, nor I hope ever ſhall: though I am not in the mean time ſo ſtupid in my way, as to think I can write thus freely without offence. And yet on the contrary, I can deem my ſelf no more uncivil then I do him that wrings his friend by the noſe to fetch him out of a Swound.*

10. *I am not inſenſible how harſh this charge of Idolatry againſt the Church of* Rome *will ſound in ſome ears, eſpecially it being ſeconded with that other*

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of Murther, and that the most cruel and barbarous imaginable, and finally so severely rewarded with an impossibility of Salvation to any now, so long as they continue in Communion with that Church. But, I believed, therefore I
2 Cor. 4. 13. spake, *and have no reason to recall my words, or to have concealed the truth, that their fishing may become lesse successfull in these parts; and that it may be with my Countrey-men according to*
Prov. 1. 17. *that in* Salomon, Surely in vain the net is spred in the sight of any bird. *And therefore this is to open their eyes, that they may see what snares of destruction are laid for them; and how those*
2 Pet. 2. 19. *that* promise others liberty are themselves the servants of corruption; *and how they that take upon them to be the onely Absolvers from sin are themselves held fast in the snares of eternall death, and do as necessarily illaqueate all others therein whom they proselyte to their Religion: so far are they from giving them any effectual Absolution.*

11. *I doubt not but many will be prone to cry out, This is a very rude*

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piece of Uncharitableneſſe to all Romaniſts. *But I ſay, it were a moſt* perfidious *kinde of Civility, even to them themſelves, (to ſay nothing of the Injury to our Church and Countrey,) to declare otherwiſe. But if this be the main Odium that ſticks upon ſo true and uſefull a Concluſion, that it is ſo far eſtranged from the ſpirit of Charity, hear but this brief Parable, Reader, and then I will leave it to thy ſelf to judge, and conclude.*

There was a certain Knight bravely mounted, as it might ſeem, and in goodly equippage, in bright armour, a rich ſcarf about his ſhoulders, and a large plume of feathers in his Helmet, who was bound for the Caſtle of Health, *ſeated on an high Hill, not unlike to the* Domicilium Salutis *in* Cebes *his Table, which therefore he eaſily kept in his eye. But the way he was in being ſomething ſtony and rough, and leading not ſo directly as he thought to the deſired Caſtle, he diverted out of the way, and deſcended into a green Plain; but not knowing whether it was all paſſable to the Caſtle, called to ſome Loyterers there*

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in the field, to enquire of them; who came right willingly to the Knight, scraping many legs to him, and desiring him to tell his demands.

12. *There was an old Shepherd likewise not far off, who, by that time this idle people had got to the Knight, had come down to him also. Friends, said he, to those men he called, Is the way passable and safe through this green Plain to yonder Castle? pointing to the* Castle of Health *with his Warder. Very safe, may it please your Worship, said they; and, shrugging their shoulders, and scraping many legs, asked a Largesse of the Knight, pretending they had been at common work not far off. Whereupon the Knight put his hand into his pocket, and gave them liberally. But are there no Bogs, said he, nor Lakes betwixt this and the Castle? Some small inconsiderable Sloughs it may be, said they; but you will meet with the* Holy Society of the Wipers *every-where, who will be ready to wipe you as clean as a Clock before you come at the Castle. And being so excellently well mounted as we see you*

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are, namely, upon that famous Steed renowned over all the world, the infallible-footed Aplanedo, *ſo good an Horſe as that he never ſtumbles, your Worſhip need fear no diſaſter at all: Beſides, the Beaſt, God bleſſe him, has a Noſe like any Hound, and by a miraculous ſagacity, without any Reaſon or humane Literature, with an un-erring certainty he can ſmell out the right way, and ſo ſecure you from all danger. To ſay nothing how excellent he is at the ſwimming any water, and how he can tread the very air, he is ſo high-metall'd and light-footed.* Onely be ſure to keep faſt in the Saddle.

And then, Sir Knight, ſaid the Shepherd, if the wind blow fair, the plumes in your Helmet may help to ſupport you both; but if not, ſome Angel from Heaven may take you by the Creſt of your Helmet, as he did the Prophet Habakuk *by the hair of his head, when he carried him through the air from* Judæa *into* Babylon.

13. *The Knight looking back, (for he was not aware of the Shepherd at*

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this time,) What conceited old man is this, said he, that talks thus phanciſully? May it pleaſe your Worſhip, he is a Shepherd, ſaid they, and has a Flock on yonder little Hill hard by; but he is one of the moſt ſelf-conceited old fools that ever your Worſhip met with in all your days: he thinks that all skill and knowledge lies within the compaſſe of his bald pate and wrinkled fore-head, though few or none are of the ſame opinions with himſelf. Sir Knight, ſaid the Shepherd, I pretend to no skill nor knowledge but what is certainly within mine own ken; but what I know, I love to ſpeak freely. And I tell you, Sir Knight, unleſſe you be ſtark ſtaring mad you will never follow theſe mens counſels, nor venture over this Moor to that Caſtle: for you will be ſwallowed up horſe and man into a fathomleſſe Lake of ill-ſented mire, for all the nice noſtrills of Aplanedo. *You was in a more hopefull way before, though ſomething rough; but it is ſo ſtreight before you come at the Caſtle, that you could never have got through, unleſſe*

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leſſe you had left Aplanedo *behind you. He's an old choleriek Dotard, ſaid thoſe other fellows*; be but ſure to keep the Saddle, *and we dare warrant your Warſhip, (our lives for yours) that* Aplanedo *will carry you ſafe through all dangers.*

Wherefore upon the renewall of the high conceit the Knight had before of his Steed, and thoſe confident Animations of his mercenary Counſellers, he ſet on in a direct line toward the Caſtle over this Moor; the Shepherd looking after him to ſee the event. But the Knight had not rid two or three bow-ſhots from the place, but the Shepherd ſaw them ſuddenly ſink horſe and man into the ground, ſo that they were both buried alive in the mire.

14. *Whereupon fetching a deep ſigh after ſo Tragicall a ſpectacle, he returned with a ſad heart and ſlow pace towards his Sheep on the top of the Hill, drailing his Sheephook behinde him, as they do their Spears at the Funeral of a Souldier: whom his Dog followed with a like ſoft pace, hanging down his head,*

and

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and letting his tail flag, as if he had a minde to conform to both the ſorrows and poſtures of his Maſter. But thoſe other falſe Companions had ſomewhat before this got to a lone Alehouſe not far off, to ſpend the Knight's Largeſſe merrily with a bonny young Hoſteſſe, and in plenty of good Ale and Cakes to celebrate his Funerall.

15. *Now, Reader, I dare appeal to thy judgement which of theſe parties, the old free-ſpoken Shepherd, or thoſe mercenary Flatterers, had the greater ſhare of Charity; and to determine with thy ſelf in what a ſad condition thoſe of the Church of* Rome *are, who, having the opportunity of being better inſtructed, as the Knight had, are yet led away captive by ſuch cunning Deceivers. Which is the main State of the Controverſie.* If I had not come and ſpoken unto them, they had not had ſin; but now they have no excuſe for their ſin, *ſaith our bleſſed Saviour, in the Goſpel. The reſt of the Riddle, Reader, I leave to thine own unravelling, and bid thee Farewell.*

John 15. 22.

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AN ANTIDOTE AGAINST IDOLATRY.

CHAP. I.

What is Idolatry *according to Divine Declaration.*

1. THere are two ways in general of discovering what is or ought to be held to be Idolatry amongst Christians; the one, Divine Declaration, the other, clear & perspicuous Reason: Which though they may haply reach the one no farther then the other, that is to say, that whatsoever may be concluded to be Idolatry by Divine Declaration, the same may also by unprejudiced

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ced Reason, and *vice versâ*; yet their joint concurrence of Testimony is a greater assurance to us of the truth; and two cords twisted together are stronger then either single. Wherefore we will make use of both, and begin with Divine Declaration first.

2. The first Conclusion therefore shall be, That as in civil Governments it is the Right of the Supreme power to define and declare what shall be or be held to be Treason, and punishable as such: so it is most manifestly the Right of God *Almighty*, who is also infinitely *good* and *wise*, to define and declare to his people what shall be or be held to be Idolatry, which is a kind of Treason against God, or *crimen læsæ majestatis Divinæ*. And what is thus declared Idolatry by God is to be held by us to be such, though the Ludicrousness and Fugitiveness of our wanton Reason might otherwise find out many starting-holes and fine pretences to excuse this thing or that action from so foul an Imputation.

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But as in civil affairs the declaring ſuch and ſuch things to be Treaſon does in a Politicall ſenſe make them ſo *ipſo facto*: ſo God's declaring ſuch and ſuch things to be Idolatry, they do to us *ipſo facto* become Idolatry thereby: though to an ordinary apprehenſion, perhaps, neither this would have ſeemed Treaſon, nor that Idolatry, without theſe antecedent Declarations. But where the Law-giver is *infallible*, there is all the reaſon in the world we ſhould ſubmit not onely to his Power, but to his Judgement in the Definitions of things, and reſt ſure that that is Idolatry which he has thought fit to declare ſo to be.

3. The ſecond Concluſion; That what is declared Idolatry by God to the *Jews* ought to be acknowledged Idolatry by us Chriſtians. The ground of this Concluſion is fixed in the nature of the Chriſtian Religion. For *Chriſtianity* being a far more ſpiritual Religion then that of *Judaiſm*, and therefore abhorring from all Super-

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perſtition, there cannot be the leaſt Relaxation to the moſt rancid of all Superſtitions, Idolatry it ſelf. Wherefore whatſoever was accounted Idolatry amongſt the *Jews*, and ſo defined by a Divine Law, muſt be reckoned much more ſuch under Chriſtianity, there being not the leaſt pretence for any Relaxation.

Beſides, there was nothing under the *Jews* (or can by any people be) rightly deemed Idolatry, but it is carefully enough cautioned againſt and plainly forbid in the firſt and ſecond Commandments of the Decalogue. But the whole Decalogue is Moral, and ſo declared by God, in that it is ſaid to be writ by his own finger on the Tables of ſtone, (which are Symbols of the permanent ſubſtance of our Souls, on which all the general Precepts of Morality are ingraven as innate Notions of our Duty.) And therefore it is hereby intimated that the Precepts of the Decalogue are juſt and fitting, not onely νόμῳ, but φύσει, not onely by an

Exod. 31. 18.

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an externall Law, but engraffed in our very Nature and Reaſon; and that the root and ground of them will eaſily be fetch'd from thence.

To which you may adde, That it were a very immethodicall and heterogeneous Botch, unworthy of the Wiſedome of God and of his Servant *Moſes*, whenas all the reſt of the Decalogue is Moral, to phanſy one or two of the Commandments of another nature. This is ſo raſh and groſs a Reproach to the Divine Wiſedome as truly, in my judgement, ſeems unexcuſable.

But beſides this, The Morality of the Decalogue is alſo acknowledged by the Church, it making part of their Liturgie every-where, and we begging an ability of obeying the Second Commandment as well as the reſt: and *Chriſt* alſo referrs to the Decalogue for eternall life. Mark 10. 18, 19.

And laſtly, It ſeems as it were ſingled from all the reſt of *Moſes* Laws, as a laſting and permanent Law to the Church of God, (whence it is entred

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tred into our very Catechisms,) never to be abolished, or rather vigorously to be kept in force, for the Second Commandment's sake particularly, that it might strongly bear against those Invitations to Idolatry that may seem to offer themselves in the nature of our Religion, or reclaim the Church from it when they were fallen into it, as well as it was to keep back the *Jews* from joyning in Worship with their Idolatrous neighbors round about them. Wherefore all manner of Idolatry being cautioned against by the Moral Decalogue given to the *Jews*, there are no kinds thereof that ought to be entertained or allow'd of by any Christians.

4. The third Conclusion; That what-ever was Idolatry in the Heathen, the same is Idolatry in us, if we commit it. The reason of which Assertion is this, Because the Heathen had not so express a Declaration from God against all manner of Idolatry as the *Jews* and Christians have:

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have: and therefore where-ever they are guilty of Idolatry, the *Jew* and *Christian*, if they doe the like things, are much more.

The fourth Conclusion; The Idolatry of the Pagans consisted in this, *viz.* in that they either took something to be the supreme God that was not, and worshipped it for such; or else worshipped the supreme God in an Image; or gave religious Worship, that is to say, erected Altars, Temples and Images, offered Sacrifice, made Vows to, and invoked, such as they themselves knew not to be the supreme God, but either the Souls of men departed, or other *Dæmons*, or else particular Appearances or Powers of Nature.

The fifth; That both Divine *Declaration* and the common Consent of Christendome do avouch to us, that all the aforesaid Pagan Modes of Idolatry practised by them were in those Pagans practices of Idolatry. And therefore, by the third Conclusion, they must be much more

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ſo in either the *Jew* or *Chriſtian*.

5. The ſixth; That giving religious Worſhip, that is to ſay, erecting Temples, building Altars, Invoking, making Vows, and the like, to what is not the ſupreme God, though not as to him, but as to ſome inferiour helpfull Being, is manifeſt Idolatry. This is plain out of the precedent Concluſion; and may be farther confirmed from this Conſideration, That Idolatry was very rare amongſt the Nations, eſpecially the *Romans*, if this Mode of Idolatry be not truly Idolatry. And ſcarce any thing will be found Idolatry amongſt them, but taking that to be the ſupreme God which is not, and worſhipping it for ſuch. But if any Being on this ſide the ſupreme God may be worſhipped with religious Worſhip void of Idolatry, all things may, though ſome more non-ſenſically and ridiculouſly then others. Wherefore to uſe any of the aboveſaid Modes of Worſhip to what is inferiour to the ſupreme Being, though not as to the ſupreme Being,

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Being, must be Idolatry; or else the *Roman* Paganism it self is very rarely, if at all, chargeable therewith, they having a Notion accurate enough of the supreme God, and distinct enough from their other Deities; so that unless they chance to worship him in an Image, they will seldome be found Idolaters, or rather never, according to the opinion of some, who say, none that have the knowledge of the one true God can be capable of Idolatry.

6. The seventh; That to sacrifice, burn Incense, or make any religious Obeisance or Incurvation to an Image in any wise, as to an Object of this Worship, is Idolatry by Divine Declaration. This is manifest out of the second Conclusion and the first, as may appear at first sight. For it is plainly declared in the second Precept of the Decalogue touching Images, *Thou shalt not bow to them, nor worship them:* Of which undoubtedly the sense is, They shall not be in any wise the Object of that

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Worſhip which thou performeſt in a religious way, whether by Bowing down to them, or by what other way ſoever. For the ſecond Commandment certainly is a Declaration of the mind of God touching religious Worſhip, let the Ceremonies be what they will.

The eighth; That to erect Temples, Altars, Images, or to burn Incenſe, to Saints or Angels, to invoke them, or make Vows to them, and the like, is plain Idolatry. This is apparent chiefly out of the third, fourth, fifth and ſixth Concluſions of this Chapter. For the Pagans *Dæmons* exquiſitely anſwer to the Chriſtians Saints and Angels in this point; ſaving that this ſpiritual Fornication is a Rape upon our Saints and Angels, but ſimple Fornication in the Heathen with their impure *Dæmons*.

The ninth; Religious Incurvation towards a Crucifix, or the Hoſt, or any Image, as to an Object, and not a mere unconſidered accidental Circumſtance, is Idolatry. This is manifeſt

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nifeſt out of the ſeventh and eighth Concluſions. But the Worſhip of *Latria* exhibited to the Hoſt upon the opinion of Tranſubſtantiation is Idolatry by the third and fourth.

7. Concluſion the tenth; To uſe on ſet purpoſe in religious Worſhip any Figure or Image onely *circumſtantially*, not *objectively*, but ſo as to bow towards it, or to be upon a man's knees before it with Eyes and Hands devoutly lifted up towards it, but with an intention of making it in no ſenſe any Object of this religious Worſhip, yet if this were in a Country where men uſually and profeſſedly do, it were notwithſtanding for all this intention a groſſe piece of Idolatry.

But if the whole Countrey ſhould conſpire to make this more plauſible ſenſe of thoſe Incurvations and Poſtures; admit we might hope it were not Idolatry, yet it would be certainly a moſt impious and wicked Mocking of God, and eluding his minde in the ſecond Commandment, (that na-

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turally implies the forbidding any Worship or Incurvation toward Images in a way of Religion,) and a crime as scandalous and near to Idolatry as the going into bed to another man's Wife, with chast pretensions, would be to grosse Adultery.

Nay, indeed, it is very questionable, if he knowingly and deliberately put himself into these postures before an Image, whether the Image will not be the Object of those Postures and Incurvations whether he will or no. Or rather it seems plain, beyond all questioning, that it will be so. For there is a corporeall Action significative of Honour and Respect corporeally (though not mentally) directed towards and received by the Image, and this at the choice of the Religionist, which intitles him to the fact.

But we need not labour much touching this last Conclusion, the two former abundantly convincing the Church of *Rome* of multifarious Idolatries, if they will stand

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to Divine Definitions, or the Declarations of Holy Scripture touching this Point.

CHAP. II.

What is Idolatry *according to the Determination of clear and free Reason.*

1. WE will now try how obnoxious the *Romanists* are out of the plain Definitions and Determinations of free and clear Reason. In which Method let us set down for

The first Conclusion, That Idolatry is a kinde of Injustice against God. That this is true, may appear from that Definition of Religion in *Tully*, who defines it *Justitiam adversus Deum.* Which is not the sense of *Tully* onely, but the very voice of Reason and Nature. And therefore Idolatry being one kinde of Irreligion or Impiety, it must needs include

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in it a kind of Injuſtice againſt God.

2. The ſecond Concluſion; That Idolatry is a very ſore and grievous Diſeaſe of the Soul, vilely debaſing her and ſinking her into *Senſuality* and *Materiality*, keeping her at a diſtance from the true ſenſe and right knowledge of God, and leaving her more liable to bodily Luſts: That the natural tendency of Idolatry is this, and yet the Souls of men, in this Lapſed ſtate, are naturally prone to ſo miſchievous a Diſeaſe, as both Hiſtory and daily Experience do abundantly witneſſe. See the Miſchiefs of Idolatry in my *Myſtery of Iniquity*, Part 1. Lib. 1. Ch. 16.

Nor can it infringe the truth of this Concluſion, that a man, retaining ſtill the true Notion of God according to his Divine Attributes, may, according to a ſenſe of his own, bow down toward a corporeall Object of worſhip. For he muſt retain it by force againſt ſuch a Practice as would and does naturally debauch the uſers of it. And beſides, if he had really the

Life

Life of God in him as well as the Notion of him, he would feel such Actions grate against his heart, and perceive how they would invade and attempt the abating and extinguishing the more true and pure sense of God and of his Worship, and seduce the Soul to externall Vanity.

But suppose a man or two could keep their minds from sinking down from a right Notion of the Deity; yet they are as guilty of Idolatry, if they give religious Worship to corporeall Objects, as he is of Adultery and Fornication that yet uses them so cautiously as neither to impair his bodily Health, nor besott his natural Parts thereby. And therefore, though there may be some few such, yet the Laws against Fornication and Adultery ought notwithstanding to be very sacred to every one, even to those discreeter Transgressours of them, and ever to be obeyed by them, because the Observation of them is of such infinite importance to the Publick.

And

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And what we have said of the Worship of God is analogically true of honouring of the Saints, who are best honoured by the remembrance and imitation of their Vertues, not by scraping Legs to or clinging about their Images, which are no more like them then an Apple is to an Oister.

3. The third Conclusion; That those high expressions of the Jealousie of God and his severe Displeasure against Idolatry are very becoming the nature of the thing, and his Paternal care of the Souls of men. This appears from the foregoing Conclusions. For both the Prerogatives and Rights of the Divine Majesty himself are concerned, and also the Perfection, Nobilitation and Salvation of the Souls of men. This we discover by Reason, and our Reason is again more strongly ratify'd by Divine Suffrage.

The fourth; That Idolatry, though it be so hainous a Sin, yet where it is committed most in good earnest does necessarily involve in it Ignorance or Mis-

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Mistake, in the Act of Worship or in the Object; they either taking the Object to be God when it is not, or to have some Attribute of God when it has not, or to enjoy some Prerogative of God which yet it does not, or else the Worship not to be Divine when it is; or, lastly, they mistake in the Application of the Worship, thinking they do not apply Divine Worship to an Object when they do.

The fifth; That to be mistaken in the Object of Worship, or in the Kind of Worship, or in the Application, cannot excuse any-thing from being downright Idolatry; forasmuch as none are in good earnest Idolaters without some of these Mistakes.

The sixth; That the peculiar Honour or Worship which is given to God is given to him not so much as his Honour and Worship, as his Due and Right: insomuch that he that does not give it to God, or communicates it to another, does an injury to the Divine Majesty. This is plain, and

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and consonant to what was said on the first Conclusion, That Religion is a kinde of Justice towards God. And indeed if Divine Honour was not given to God as his Due and Right, it were no Honour at all, but rather a Benevolence.

4. The seventh; The Right of that peculiar Honour or Worship we doe to God is grounded either in the nature of his incommunicable Excellencies, or in his Excellencies so far as we know incommunicated to any Creature, or, lastly, in Divine Declaration or Prescription of the ways or Modes of thus or thus worshipping him, which himself has some-time set down.

The eighth; That any Actions, Gestures or Words directed to any Creature as to an Object, which naturally imply or signifie either the incommunicable or incommunicated Eminencies of God, is the giving that Worship that is the Right and Due of God alone to that Creature, and that Injury against the Divine Ma-

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Majesty which is termed Idolatry. The evidence of this Conclusion may appear from hence, because there is no other way of Application of external Worship then by directing such significant Actions, Gestures, or Words, toward such a Being as to an Object.

The ninth; That the using any of those Actions or Gestures, or doing any of those things that the true and supreme God did chuse and challenge in the setting out the Mode of his own Worship, towards or in reference to any Creature as to an Object, this also is that Injury against God which we term Idolatry.

The Reason is this, Because such a mode of Worship does thus manifestly appear to be the peculiar Right of God, which none can transferr to another but God himself. Wherefore this Right having not been communicated by him to any other, whenever such a kind of Worship is used, it must be used to him, and to none else.

Nor

Nor can his dereliction of any such Mode of being worshipped watrant the use of it to any Creature afterwards, because no Creature can be God in those circumstances as he thought fit to institute such a Worship for himself in: For no Creature can be God at all, and therefore never capable of any of those Modes of Divine Worship which God ever at any time instituted for himself. Besides, if this dereliction and disuse of any Mode of Worship might make it competible to a Creature, then might we sacrifice Beeves and Sheep (besides other Services of the Temple) to any Saint or *Dæmon*.

5. The tenth; An omnipercipient Omnipresence, which does hear and see what-ever is said or transacted in the World, whether considered in the whole, or as distributed into *terrestriall*, *celestiall*, and *supercelestiall*, not onely all these Omnipercipiencies but any one of them is a certain Excellency in God, and, for ought we know, incommunicated to any Creature. The

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The eleventh; That this Omnipreſence or Omnipercipience *terreſtriall* is one main ground of that religious Worſhip due to God which we call Invocation. This is plain, that upon this very ground that God hears and ſees (though himſelf be inviſible) what-ever is ſaid or done upon earth, he has the honour of being invoked any-where or every-where, and of having Temples built to him; becauſe he that is omnipreſent cannot be abſent from his Temple, but is alway there to be invoked.

The twelfth; That if Omnipreſence or Omnipercipience, at leaſt *terreſtriall*, (if not *celeſtiall*,) be not communicated to Saints and Angels by God, the Invocation of either is palpable Idolatry. This is manifeſt from the eighth Concluſion. For Invocation implies an incommunicated Excellency in the Saints or Angels, and ſo communicates that Right to them that appertains onely to God, and is that Injury againſt God that is called Idolatry.

So

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So that it is a vain Evasion that pretends that we honour God the more in making him so good to the Saints and Angels, as to bestow this Excellency on them; whenas yet his Wisedome has not thought fit so to doe. For we are so far from honoring him hereby, that we injure him in giving his Right to another; and we dishonour him in presuming he had done wiselier or better in doing what he has not done. Whenas indeed, if he were so lavish in imparting his proper Excellencies to Creatures as some would make us believe he is, to palliate their own Idolatries, it were the next way to make men forget all Applications to God, and to cast him out of their memory, and take up with the more particular Patronages of Saints and Angels.

6. The thirteenth; That our thinking such a Saint or Angel can hear us where-ever we invoke him, is no excuse for our Invocation of him, nor saves us from Idolatry, since all Idolatry committed in good earnest

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earnest implies some Mistake, as has been noted in the fourth Conclusion.

The fourteenth; That all the Modes or ways of the Communication of this Omnipercipiency to Saints or Angels are either very incredible, if not impossible, or extremely ridiculous as to any excuse for their Invocation. For the usual Residence of Saints and Angels being *in sede Beatorum*, as the *Romish* Church holds, and that place on the *Cœlum Empyreum* above all the Stars, That the Angels and Saints should upon the account of the Exaltedness of their natures see and hear from thence what is done or said from one side of the Earth to the other, is extremely incredible, if not impossible; yea, sufficiently incredible, or rather impossible, though they had their abode this side of the Moon.

And that they should see all things and transactions, hear all Prayers and ations, *in Speculo Divinitatis*, is a incredible; a thing which the

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Humanity of *Christ* himself, though hypostatically united to the Divinity, did not pretend to. But that God should either in this *Speculum* or any otherwise advertise them that such a one prays to them that they would pray to him for that party, is it not at first sight above all measure ridiculous?

And alike ridiculous it is to pray to Saint or Angel, as if they were present and heard our Prayers, when indeed they are absent, and cannot tell that we did pray, unlesse by some Intelligencers. This Devotion is an improper and unnatural act, and shews that we doe that to an invisible Creature which is onely proper to be done to the invisible God; and that therefore it is Idolatry, as giving that right of Worship to others which is onely congruous to him.

7. The fifteenth; That though there were communicated by God to Saints and Angels at least a *terrestriall* Omnipercipiency, yet if he have not communicated the knowledge

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dge thereof to us, as most certainly
e has not, the Invocation of them is
otwithstanding a very presumptu-
us invasion of the indubitable Rights
f God, and the intrenching upon his
rerogatives, and therefore as to the
ternall Act no lesse then the Sin of
dolatry.

The Reasons of this Conclusion
re, First, That God concealing from
s the knowledge of the communi-
ation of this Excellency, does natu-
ally thereby intimate that he would
ot have them invoked, but reserves
he Honour of our Invocation of an
nvisible Power unto himself onely.

Secondly, That whatsoever is not
f faith is sin: and therefore the
ground of Invocation of Saints or An-
gels being at least dubitable, their In-
vocation is sin; and it being about
he Rights of God in his Worship,
what can it be better esteemed then
dolatry?

Thirdly, This Principle of feign-
ing or groundlesly conceiting, with-
out any Revelation from God, that

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any Creatures are capable of such Honours as are God's indubitable Right and Prerogative, is the Forge and Shop, the Palliation and Pretense, for infinite sorts and odly-excogitated varieties of Idolatrous Objects: and therefore so presumptuous and so abominable a Principle, which is the Mother and Nurse of such infinite ways of Idolatry and Injustice against God, even according to humane Reason ought to be declared against as Idolatrous; and, consequently, all the practices thereupon are also to be declared Idolatry, because they spring from a Principle taken up which is such a fundamental piece of Idolatry and Injustice against God, and exposes him to all manner of Idolatrous Injuries.

Fourthly, To dare to doe an act we know not whether it may be Idolatry or no, and this needlesly, our Conscience not at all compelling us thereto, this is to dare to commit Idolatry; and the daring to commit Idolatry, and so to doe defiance to the Ma-

Majesty of God, what is it less then to be an Idolater? For according to his inward man and the main Morality of the action he is so: As he is morally a Murtherer that, doubting or not knowing but that it is his own Friend, by luck killed his intended Enemy: For the sense is, that rather then not be revenged of his Enemy, he will not stick to kill his dearest Friend.

And finally, This Idolatry is the more discernible and aggravable in the Invocation of Saints or Angels, their Omnipercipiency being so extremely incredible, if not impossible or ridiculous, upon any ground, as appears by the foregoing Conclusion.

8. The sixteenth; That the effecting of a symbolicall Presence with Incurvations thitherward, the consecrating of Temples and Altars, the making of Oblations, the burning of Incense, and the like, were declared by the supreme God, the God of *Israel*, the manner of Worship due to

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him, and therefore, without his Conceſſion, this Mode of Worſhip is not to be given to any elſe; as appears by Concluſion the ninth.

The ſeventeenth; That the Pagans worſhipping their *Demons*, though not as the ſupreme God, by ſymbolicall Preſences, Temples, Altars, Sacrifices, and the like, become *ipſo facto* Idolaters. This is manifeſt from the ninth, the fifteenth, and the foregoing Concluſion.

The eighteenth; Though it were admitted that there is communicated to Saints and Angels at leaſt a *terreſtriall* Omnipercipiency, and that we had the knowledge of this Communication, and ſo might ſpeak to them in a civil way, though unſeen; yet to invoke them in ſuch Circumſtances as at an Altar and in a Temple dedicated to them, or at their ſymbolicall preſence, this were palpable Idolatry. The truth is manifeſt again from the ninth and ſixteenth Concluſions.

9. The nineteenth; Incurvation

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on in way of Religion towards any open or bare ſymbolicall Preſence, be it what-ever Figure or Image, as to an Object, is flat Idolatry: in the Worſhip of Saints, Angels and *Dæmons*, double Idolatry; in the Worſhip of the true God, ſingle. The reaſon hereof is reſolved partly into the ninth and ſixteenth Concluſions, and partly into the nature of Application of Worſhip. For externall Worſhip is not any otherwiſe to be conceived to be apply'd to a ſymbolicall Preſence, but by being directed towards it as towards an Object. Wherefore if religious Incurvation be directed towards any Figure or Image as to an Object, this Figure or Image neceſſarily receives this religious Incurvation, and partakes with God (if the Image be to him,) in it; which is manifeſt Idolatry. For the direction of our Intention here is but a Jeſuiticall Juggle. And therefore I will ſet down for Concluſion

The twentieth, That religious Incurvation toward a bare ſymbolicall

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Presence, wittingly and conscienciously directed thither, though with a mental reserve, that they intend to use it merely as a Circumstance of Worship, is notwithstanding real Idolatry.

The Reason is, because an externall Action toward such a thing as is look'd upon as receptive of such an Action, (and has frequently received it,) if it be thus or thus directed, will naturally conciliate the notions or respects of Action and Object betwixt these two, whether we intend it or no. And it is as ridiculous to pretend that their motions or actions toward or about such a symbolicall Presence are not directed to it or conversant about it as an Object, as it were for an Archer to contend that the Butt he shoots at is not the Scope or Object, but a Circumstance, of his Shooting; and he that embraces his Friend, that his Friend is not an Object, but a Circumstance, of his Embracing. Which are Conceits quite out of the rode of all Logick. See

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the last Conclusion of the foregoing Chapter.

10. The twenty-first; That the Adoration of any Object which we, out of mistake, conceive to be the true God made visible by hypostatical union therewith, is manifest Idolatry. The Reason is, because Mistake does not excuse from Idolatry, by Conclusion the fourth and the fifth. And in this Supposition we misse of one part of the Object, and the onely part that single is capable of Divine Honour. For God to be disunited from this adored Object is in this case all one as to be absent: For God is not considered nor intended in this act of Adoration but as united with this visible Object. Which respect of Union if it fail, that consideration or Intention also fails, and the Worship falls upon a mere Creature.

In brief, If out of mistake I salute some lively Statue or dead body for such or such a living man, though this Man or his Soul were present, and saw and heard the Salutation, yet I play

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play the fool, and make my self ridiculous, and am conceived not to have saluted him I would: So if I doe Adoration to any Object, suppose the Sun or some Magicall Statue, for the true Deity visible, whenas neither of them are so, I play the Idolater, and make my self impious, and have missed of the due Object of my Adoration.

11. The twenty-second; That the Adoration of the Host upon the presumption that it is transubstantiated into the living Body of *Christ* is rank Idolatry. This appears from the precedent Conclusion. To which you may adde, that the *Romanists*, making Transubstantiation the true ground of their Adoration of the Host, do themselves imply, that without it were so their Adoration thereof would be Idolatry. But that it is not so, and that their Ground is false, any body may be as well assured of as he can of any thing in the world: and no lesse assured that they are Idolaters according to their own Supposi-

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position and Implication, as *Costerus* indeed does most emphatically and expresly acknowledge it, if they be mistaken in their Doctrine of *Transsubstantiation*; as we shall hear anon.

The twenty-third Conclusion; That Adoration given to the Host by Protestants or any else that hold not Transubstantiation is manifest Idolatry. The Reason is to be fetch'd from the nineteenth and twentieth Conclusions. For it is religious Veneration towards a bare corporeall Symbol of the Divine Presence, and, to make the Action more aggravable, towards a Symbol that has Imagery upon it, and that of the person that is pretended to be worshipped thereby. What can be Idolatry if this be not?

The twenty-fourth; That the Invocation of Saints and Angels, though attended with these considerations, that both that Excellency we suppose in them, and which makes them capable of that Honour, is deemed finite, and also (be it as great as it will)

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will) wholly derived to them from God, yet it cannot for all this be excused from grosse Idolatry. This is clear from the seventh, eighth, tenth, and so on till the sixteenth Conclusion. For though this Excellency be supposed finite, yet if it be so great as that it is no-where to be found but in God, it is his Right onely to have such Honours as suppose it. And though it be deemed or conceived to be derived from God, yet if it be not, we give an uncommunicate Excellency to the Creature, and rob God of his Right and Honour. And, lastly, though this Excellency were communicated, but yet the Communication of it unreveal'd to us, it were a treasonable Presumption against the Majesty of God, thus of our own head to divulge such things as may violate the peculiar Rights of his Godhead, and (for ought we know) fill the world with infinite bold examples of the grossest Idolatry: and therefore all our practices upon this Principle must be Idolatrous, and

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Treaſonable againſt the Divine Majeſty. Conſider well the fifteenth Concluſion.

12. The laſt Concluſion; That this pretended Conſideration, that where *Chriſt* is corporeally preſent, Divine Worſhip is not done to his Humanity, but to his Divinity, and that therefore, though the Bread ſhould not prove tranſubſtantiated, the Divine Worſhip will ſtill be done to the ſame Object as before, *viz.* to the Divinity, which is every-where, and therefore in the Bread; this will not excuſe the Adoration of the Hoſt from palpable Idolatry.

For firſt, That part of the Pretenſe that ſuppoſes Divine Worſhip in no ſenſe due or to be done to *Chriſt*'s Humanity is falſe. For it is no greater preſumption to ſay, that in ſome ſenſe Divine Worſhip is communicable to the Humanity of *Chriſt*, then, that the Divinity is communicated thereto. In ſuch ſenſe then as the Divinity is communicated to the Humanity, which are one by hypoſta-

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ſtaticall Union, may Divine Worſhip alſo be communicated to it; namely, as an acknowledgement that the Divinity with all its adorable Attributes is hypoſtatically, vitally and tranſplendently reſiding in this Humanity of *Chriſt*. Which is a kinde of Divine Worſhip of *Chriſt*'s Humanity, and peculiar to him alone, and due to him, I mean, to his Humanity, though it be not God eſſentially, but onely hypoſtatically united with him that is; and does as naturally partake of Religious or Divine Worſhip in our Addreſſes to the Divinity, as the body of an eminently-vertuous, holy and wiſe man does of that great Reverence and civil Honour done to him for thoſe Excellencies that are more immediately lodged in his Soul.

Which Honour indiſtinctly paſſes upon the whole man: And as the very bodily Preſence of this vertuous perſon receives the civil Honour, ſo in an eaſie Analogy doth the Humanity of *Chriſt* receive the Divine; but both as partial Objects of what they

they do receive, and with signification of the state of the whole case, *viz.* that they are united, the one with the Divinity, the other with so vertuous a Soul. Hence they both become due Objects of that entire externall Worship done towards them, to the one civil, to the other Divine.

And therefore, in the second place, it is plain, that there is not one and the same due Object capable of Religious Worship in either Supposition, as well in that which supposes the Bread transubstantiated, as in that which supposes it not transubstantiated. For in the former it is the true and living corporeall Presence of *Christ*, whose whole *Suppositum* is, as has been declared, capable of Divine Honour; but in the latter there is onely, at the most, but his symbolicall Presence, whose Adoration is Idolatry, by the nineteenth, twentieth and twenty-first Conclusions.

And lastly, The pretending that though the Bread be not transubstantiated, yet the Divinity of *Christ* is there,

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there, and ſo we do not miſſe of the due Object of our Worſhip; this is ſo laxe an Excuſe, that it will plead for the warrantableneſs of the *Laplanders* worſhipping their Red cloth, or the *Americans* the Devil, let them but pretend they worſhip God in them. For God is alſo in that Red cloth and in the Devil in that Notion that he is ſaid to be every-where: Nay, there is not any Object in which the ancient Pagans were miſtaken, in taking the Divine Attributes to be lodged there, whether Sun, Heaven, or any other Creature, but by this Sophiſtry the worſhipping thereof may be excuſed from Idolatry. For the Divine Attributes, as God himſelf, are every-where.

To direct our Adoration toward a ſupernatural and unimitable Tranſplendency of the Divine Preſence, or to any viſible corporeall nature that is hypoſtatically united with the Divinity, moſt aſſuredly is not that ſunk and ſottiſh, that dull and dotardly ſin of Idolatry. For, as touching this latter,

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latter, to what-ever the Divinity is hypostatically united, or (to avoid all cavill about terms) so specially and mysteriously communicated as it is to *Christ*, the Right of Divine Worship is proportionably communicated therewith, as I have already intimated. And as for the former, That through which the Divine Transplendency appears is no more the Object of our Adoration, then the diaphanous Air is through which the visible Humanity of *Christ* appears when he is worshipped.

But the Eucharistick Bread being neither hypostatically united with the Divinity, nor being the *Medium* through which any such supernatural Transplendency of the Divine Presence appears to us, Adoration directed toward it cannot fail of being palpable Idolatry. For the Eucharistick Bread will receive this Adoration as the Object thereof, by Conclusion the nineteenth and twentieth. But the Adoration or any Divine Worship of an Object in which

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the Divine Attributes do not personally reside, (in such a sense as is intimated in those words of S. *John*, *And the Word was made flesh*,) but onely locally, as I may so speak, this, according to sound reason and the sense of the Christian Church, must be downright Idolatry.

Joh. 1. 14.

CHAP. III.

That the Romanists *worship the Host with the highest kinde of Worship, even that of* Latria, *according to the Injunction of the Council of* Trent; *and that it is most grosse Idolatry so to doe.*

1. AND having thus clearly and distinctly evinced and declared what is or ought to be held Idolatry amongst Christians; let us at length take more full notice of some Particulars wherein, according to these Determinations, the Church of *Rome* will be manifestly found guilty of Idolatry,

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Idolatry, and that according to the very Definitions of their own Council of *Trent*. As first, in the Point of the Adoration of the Host, touching which the very words of the Council are, *Latriæ cultum, qui vero Deo debetur, huic sanctissimo Sacramento in veneratione esse adhibendum:* and again, *Siquis dixerit, in sancto Eucharistiæ Sacramento* Christum *non esse cultu Latriæ etiam externo adorandum, & solenniter circumgestandum populoque proponendum publicè ut adoretur, Anathema sit.* Concil. Trident. *Sess. 3. cap. 5. can. 6.*

2. This confident Injunction of grosse Idolatry, as it is certainly such, is built upon their confidence of the truth of their Doctrine of Transubstantiation. For the Chapter of the Adoration of the Host succeeds that of Transubstantiation, as a natural, or rather necessary, Inference therefrom. *Nullus itaque dubitandi locus relinquitur*, &c. That is to say, The Doctrine of Transubstantiation being established, there is no Scruple left touching the Adoration of the

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Hoſt, or giving Divine Worſhip to the Sacrament (or *Chriſt*, as it is there called,) when it is carried about, and expoſed publickly in Proceſſions to the view of the people.

But the Doctrine of Tranſubſtantiation being falſe, it muſt needs follow, that the giving of Divine Worſhip to the Hoſt is as groſſe a piece of Idolatry as ever was committed by any of the Heathens. For then their Divine Worſhip, even their *Cultus Latriæ*, which is onely due to the onely-true God, is exhibited to a mere Creature, and that a very ſorry one too; and therefore muſt be groſs Idolatry, by the twenty-firſt and twenty-ſecond Concluſions of the ſecond Chapter.

3. But now, that their Doctrine of Tranſubſtantiation is falſe, after we have propoſed it in the very words of the Council, we ſhall evince by undeniable Demonſtration. *Per conſecrationem Panis & Vini converſionem fieri totius ſubſtantiæ Panis in ſubſtantiam Corporis* Chriſti, *& totius ſubſtan-*

Concil. Trident. *Seſſ.* 3. *cap.* 4.

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stantiæ Vini in substantiam Sanguinis ejus; quæ conversio convenienter & propriè à Sancta Catholica Ecclesia Transubstantiatio est appellata. And a little before, cap. 3. *Si quis negaverit in venerabili Sacramento Eucharistiæ sub unaquaque specie, & sub singulis cujusque speciei partibus, separatione factâ, totum* Christum *contineri, Anathema sit.* In which passages it is plainly affirmed, that not onely the Bread is turned into the whole Body of *Christ*, and the Wine into his Bloud, but that each of them are turned into the whole Body of *Christ*, and every part of each, as often as division or separation is made, is also turned into his whole Body. Which is such a contradictious Figment, that there is nothing so repugnant to the Faculties of the humane Soul. cap. 3. can. 3.

4. For thus the Body of *Christ* will be in God knows how many thousand places at once, and how many thousand miles distant one from another. Whenas *Amphitruo* rightly expostulates with his Servant *Sosia*, and

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rates him for a Mad-man or Impostour, that he would go about to make him believe that he was at home, though but a little way off, while yet he was with him at that distance from home. *Quo id (malúm!) pacto potest fieri nunc utî tu hîc sis, & domi?* And a little before, in the same Colloquie with his Servant, *Nemo unquam homo vidit*, saith he, *nec potest fieri, tempore uno homo idem duobus locis ut simul sit.* Wherein *Amphitruo* speaks but according to the common sense and apprehension of all men, even of the meanest Idiots.

5. But now let us examine it according to the Principles of the learned, and of all their Arts and Sciences, *Physicks*, *Metaphysicks*, *Mathematicks* and *Logick*. It is a Principle in *Physicks*, That that internall space that a Body occupies at one time is equal to the Body that occupies it. Now let us suppose one and the same body occupy two such internall places or spaces at once; This Body is therefore equal to those two spaces, which are

double

double to one single space; wherefore the body is double to that body in one single space, and therefore one and the same body double to it self. Which is an enormous Contradiction.

Again, in *Metaphysicks*; The Body of *Christ* is acknowledged one, and that as much as any one body else in the world. Now the Metaphysicall Notion of *one* is, to be *indivisum à se*, (both *quoad partes* and *quoad totum*,) as well as *divisum à quolibet alio*. But the Body of *Christ* being both in Heaven, and, without any continuance of that body, here upon Earth also, the whole body is divided from the whole body, and therefore is entirely both *unum* and *multa*: which is a perfect Contradiction.

6. Thirdly, in *Mathematicks*; The Council saying that in the separation of the parts of the *Species*, (that which bears the outward show of Bread or Wine,) that from this Division there is a parting of the whole, divided into so many entire Bodies

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of *Christ*, the Body of *Christ* being always at the same time equal to it self, it follows, that a part of the Division is equal to the whole, against that common Notion in *Euclide*, That the Whole is bigger then the Part.

And, lastly, in *Logick* it is a Maxime, That the Parts agree indeed with the Whole, but disagree one with another. But in the aboveſaid Diviſion of the Hoſt or Sacrament the Parts do ſo well agree, that they are entirely the very ſame individuall thing. And whereas any Diviſion, whether *Logicall* or *Phyſicall*, is the Diviſion of ſome one into many; this is but the Diviſion of one into one and itſelf, like him that for brevity ſake divided his Text into one Part.

To all which you may adde, that, unleſſe we will admit of two *Soſia's* and two *Amphitruo's* in that ſenſe that the mirth is made with it in *Plautus* his Comedy, neither the Bread nor the Wine can be tranſubſtantiated into the intire Body of *Christ*. For this

im-

implies that the same thing is, and is not, at the same time. For that individual thing that can be, and is to be made of any thing, is not. Now the individual Body of *Christ* is to be made of the Wafer consecrated, for it is turned into his individual Body. But his individual Body was before this Consecration. Wherefore it was, and it was not, at the same time. Which is against that fundamental Principle in *Logick* and *Metaphysicks*, That both parts of a Contradiction cannot be true; or, That the same thing cannot both be, and not be, at once.

Thus fully and intirely contradictious and repugnant to all Sense and Reason, to all indubitable Principles of all Art and Science, is this Figment of Transubstantiation; and therefore most certainly false. Reade the ten first Conclusions of the brief Discourse of *the true Grounds of Faith*, added to the *Divine Dialogues*.

7. And from Scripture it has not the least support. All is, *Hoc est corpus*

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pus meum, when *Christ* held the Bread in his hand, and after put part into his * own mouth, (as well as distributed it to his Disciples:) in doing whereof he swallow'd his whole Body down his throat at once, according to the Doctrine of this Council, or at least might have done so, if he would. And so all the Body of *Christ*, Flesh, Bones, Mouth, Teeth, Hair, Head, Heels, Thighs, Arms, Shoulders, Belly, Back, and all, went through his Mouth into his Stomach; and thus all were in his Stomach, though all his Body intirely, his Stomach excepted, was still without it. Which let any one judge whether it be more likely, then that this saying of *Christ*, *This is my Body*, is to be understood figuratively; the using the Verb substantive in this sense being not unusual in Scripture; as in, *I am the Vine*; *The seven lean Kine are the seven years of Famine*; and the like: and more particularly, since our Saviour, speaking elsewhere of eating his flesh and drinking his bloud, says plainly,

* See *Paul. Fag.* upon Deut. 8. 10.

John 15. 5. Gen. 41. 27.

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plainly, that *the words he spake, they were spirit, and they were truth*, that is to say, a spiritual or ænigmaticall truth, not carnally and literally to be understood. Joh. 6. 63.

And for the trusting of the judgement of the *Roman* Church herein, that makes it self so sacrosanct & infallible, the Pride, Worldlinesse, Policy & multifarious Impostures of that Church, so often and so shamelesly repeated and practised, must needs make their Authority seem nothing in a Point that is so much for their own Interest, especially set against the undeniable Principles of common Sense and Reason, and of all the Arts and Sciences God has illuminated the Mind of man withall. Consider the twelfth Conclusion of the above-named Treatise, together with the other ten before cited. Wherefore any one that is not a mere Bigott may be as assured that Transubstantiation is a mere Figment or enormous Falsehood, as of any thing else in the whole world.

8. From

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8. From whence it will unavoidably follow, and themſelves cannot deny it, that they are moſt groſſe and palpable Idolaters, and conſequently moſt barbarous Murtherers, in killing the innocent Servants of God for not ſubmitting to the ſame Idolatries with themſelves. *Coſterus* the *Jeſuite* ſpeaks expreſly to this Point, (and conſonantly, I think, to the Suppoſitions of the Council;) *viz.* That if their Church be miſtaken in the Doctrine of Tranſubſtantiation, they *ipſo facto* ſtand guilty of ſuch a piece of Idolatry as never was before ſeen or known of in the world.

Franciſc. Coſter. *Enchirid. Controverſ. cap.* 12.

For the errours of thoſe, ſaith he, *were more tolerable who worſhip ſome golden or ſilver Statue, or ſome Image of any other Materials, for their God, as the Heathen worſhipped their Gods; or a red Cloth hung upon the top of a Spear, as is reported of the* Laplanders; *or ſome live Animal, as of old the* Ægyptians *did; then of theſe that worſhip a bit of Bread, as hitherto the Chriſtians have done all over the world for*

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for so many hundred years, if the Doctrine of Transubstantiation be not true.

What can be a more full and expresse acknowledgement of the gross Idolatry of the Church of *Rome* then this, if Transubstantiation prove an Errour? Then which notwithstanding there is nothing in the world more certain to all the Faculties of a man; as is manifest out of what has been here said. And therefore the *Romanists* must be grosse Idolaters, from the second, third, fourth, seventh and ninth Conclusions of the first Chapter, and from the fourth, fifth, eighth, ninth, twenty-first, twenty-second and twenty-fifth of the second Chapter. All these Conclusions will give evidence against them, that they are very notorious Idolaters.

9. And therefore this being so high and so palpable a strain of Idolatry in them touching the Eucharist, or the eating the Body and drinking the Bloud of *Christ*, wherein *Christ* is offered by the Priest as an Oblation, and the People feed upon him as in a Feast

Feast upon a Sacrifice, which is not done without Divine Adoration done to the Host, according to the precept of their Church; This does hugely confirm our sense of the eating of things offered unto Idols in the Epistles to the Churches in *Pergamus* and in *Thyatira*, this worshipping of the Host being so expresly acknowledged by the Pope and his Clergy, and in that high sense of *Cultus Latriæ*, which is due to God alone. And therefore it is very choicely and judiciously pestringed by the Spirit of Prophecy above any other Modes of their Idolatry, it being such a grosse and confessed *Specimen* thereof, and such as there is no Evasion for or Excuse.

Hoc tamen vultus mutantem Protea *nodo.*

CHAP.

CHAP. IV.

The grosse Idolatry of the Romanists *in the Invocation of the Saints, even according to the allowance of the Council of* Trent, *and the authorized practice of that Church.*

1. BUT we will fall also upon those Modes of Idolatry wherein the Church of *Rome* may seem less bold; though indeed this one, that is so grosse, is so often and so universally repeated every-where in the *Roman* Church, that by this alone, though we should take notice of nothing farther, Idolatry may seem quite to have overspred her like a noisome Leprosy. But, how-ever, we shall proceed; and first to their *Invocation of Saints.* Touching which the Council of *Trent* declares this Doctrine expresly: *Sanctos utique unà cum* Christo *regnantes Orationes suas pro hominibus offerre, bonúmque atque utile esse suppliciter eos invocare;* Concil. Trident. Sess. 9.

& ob

& ob beneficia impetranda à Deo per Filium ejus Jesum Christum, *ad eorum orationes, operam auxiliúmque confugere.* Where Invocation of Saints is plainly allow'd and recommended: and besides their praying for us, or offering up our Prayers to God, it is plainly imply'd that there are other Aids and Succours they can afford, if they be supplicated, that is, invoked with most humble and prostrate Devotion. And the pretending that this is all but the way of procuring those good things we want from God, the first Fountain, and that through his Son *Christ*; that makes the Saints the more exactly like the Pagans *Dii medioxumi*, and the *Dæmons* that negotiated the affairs of men with the highest Deity.

2. I say then that, though they went no farther then thus, even this is down-right Idolatry which the Council of *Trent* thus openly owns, (and consequently the whole Church of *Rome*,) as appears from the third, fourth, fifth, sixth and eighth Conclu-

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cluſions of the firſt Chapter; as alſo by the fifth, ſeventh, eighth, tenth, eleventh, twelfth, thirteenth, fourteenth, fifteenth and twenty-fourth of the ſecond. But if we examine thoſe Prayers that are put up to the Saints, their Invocation is ſtill the more unexcuſable.

3. Wherefore looking to the publick Practice of the Church of *Rome*, authorized by the Popes themſelves, the Invocation of a Saint does not conſiſt in a mere *Ora pro nobis*, as people are too forward to phanſy that the ſtate of the Queſtion, (though the mere invoking of them to pray for us would be Idolatry, as is already proved:) but, which is inſinuated in the Council it ſelf, there are other more particular Aids and Succours that they implore of them, and ſome ſuch as it is proper for none but God or *Chriſt* to give: Such as Protection from the Devil, Divine Graces, and the Joys of Paradiſe. But as the things they ask of the Saints are too big for them to be the Diſpoſers of;

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for the Compellations, of the Virgin *Mary* especially, are above the nature of any Creature. Whence this Invocation of Saints will appear a most grosse and palpable Mode of Idolatry in that Church. As I shall make manifest out of the following Examples, taken out of such pieces of Devotion as are not mutter'd in the corners of their Closets, but are publickly read or sung with *Stentorian* Voices in their very Churches, I will onely give the Reader a tast of this kinde of their Idolatry; for it were infinite to produce all we might.

4. And first, to begin with the smaller Saints, (as indeed they are all to be reckoned in comparison of the blessed Virgin, to whom therefore they give that Worship which they call *Hyperdulia*, as they give *Dulia* to the rest of the Saints, and *Latria* to God alone, and to *Christ* as being God:) That Prayer to S. *Cosmas* and S. *Damian* is plainly a Petition to them to keep us from all Diseases, as well of Soul

Soul as of Body, that we may attain to the life of the Spirit, and live in Grace here, and be made partakers of Heaven hereafter.

O Medici piissimi,
Qui Meritis clarissimi
In Cœlis refulgetis,
A peste, clade corporum
Præservetis, & operum,
Moribus nè langueamus:
Nec moriamur spiritu,
Sed Animæ ab obitu
Velociter surgamus;
Et vivamus in Gratia,
Sacra Cœli palatia
Donec regrediamur.

5. Such a piece of Devotion as this is that to S. *Francis: Sancte* Francisce, *properè veni; Pater, accelera ad populum, qui premitur & teritur sub onere, palea, luto, latere, & sepultos Ægyptio sub sabulo nos libera, carnis extincto vitio.* Which is plainly a Prayer to this Saint that he would deliver us from the bondage and drudgery of Sin, which is onely in the power of our great Saviour

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and Redeemer *Christ* for to doe.

That Invocation of S. *Andrew* is also for that spiritual Grace of duly Bearing the Crosse here, that we may obtain Heaven afterwards.

Jam nos foveto languidos,
Curámque nostrî susci pe,
Quò per Crucis victoriam
Cœli petamus gratiam.

But that to S. *Nicolas* is against the Assaults of the Devil;

Ergò piè nos exaudi
Assistentes tuæ laudi,
Nè subdamur Hostis fraudi,
Nobis fer auxilia.
Nos ab omni malo ducas,
Vitâ rectâ nos conducas,
Post hanc vitam nos inducas
Ad æterna gaudia.

The like Devotion is done to S. *Martin*, S. *Andrew*, S. *James*, S. *Bartholomew*, and others, though not in the same words.

6. When I have given an example or two of their Prayers put up to their She-Saints, I shall a little more copiously insist on those to the blessed

sed Virgin. They beg of S. *Agnes* the greatest Grace that God is able to impart to the Soul of man, that is to say, to serve God in perfect Love. And this Gift this one poor single She-Saint is solicited to bestow on all men.

Ave, Agnes *gloriosa*,
Me in fide serves recta,
Dulcis Virgo & dilecta,
Te exoro precibus:
Charitate da perfectâ
Deum, *per quem es electa*,
Colere piè omnibus.

That Devotion put up to S. *Brigitt* is, that she would play the skilfull Pilot, and lead us through all the tempests and hazzards of this World so safely, that at last, by her good Conduct, we may attain to everlasting Life. The Rhyme runs thus:

O Bregitta, *mater bona*,
Dulcis Ductrix & Matrona,
Nobis fer suffragia;
Naufragantes in hoc Mari
Tuo ductu salutari
Duc ad vitæ bravia.

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7. But that to S. *Catharine* is a piece of Devotion something of an higher strain, or rather more copious and expresse: But so great a Boon they beg of her as is in the power of none to give but God alone.

Ave, Virgo Dei digna,
Christo *prece me consigna,*
Audi Preces, præsta Votum;
Cor in bono fac immotum.
Confer mihi Cor contritum;
Rege Visum & Auditum;
Rege Gustum & Olfactum,
Virgo sancta, rege Tactum.
Ut in cunctis te regente,
Vivam Deo purâ mente.
Christum *pro me interpella,*
Salva Mortis de procella.
Superare fac me Mundum,
Nè demergar in profundum.
Nè me sinas naufragari
Per Peccata in hoc Mari.
Visita in me infirmum,
Et in bonis fac me firmum.
Agonista Dei fortis,
Præsto sis in hora mortis.

De-

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Decumbentem fove, leva,
Et de morte ſolve ſæva;
Ut reſurgam novus homo
Civis in cœleſti domo.

8. Now it is obſervable in this devotionall Rhyme to S. *Catharine*, that whereas the Council of *Trent* adviſes men, *ad Sanctorum orationes, opem auxiliumque confugere*, that in theſe many Verſes there are not paſſing two or three that are an entreating of the Saint to pray for us, but to aid and ſuccour us in ſuch a way as the Story of the Saint and the Alluſion to her Name moſt naturally leads the phancy of the Devotioniſt to think futable for her: As if ſhe were the giver of Courage, of Patience, and of Purity of minde, and was to comfort and ſupport us in the very Agonie of death by her preſence. Which Petition is very frequent to other Saints alſo. So plain a thing is it, that this Invocation of the Saints is not a mere deſiring of them to pray for us.

But here the Devotioniſt commits the whole *Regimen* of both his Soul

and Body unto this Saint, to rule all his Faculties and Senſes, and begs ſo high Vertues and Graces, as that none but God can ſupply us with them; as I intimated at firſt. Whence the Invocation upon that very account alſo muſt appear moſt groſly Idolatrous, as *Grotius*, who yet is no ſuch foe to the Papiſts, does expreſly acknowledge and declare.

CHAP. V.

Forms of Invocation of the bleſſed Virgin uſed by the Church of Rome *egregiouſly Idolatrous.*

1. AND if they can contain themſelves no better in their Devotions towards theſe leſſer Saints, to whom their Church-men will allow onely the Worſhip they call *Dulia*, how wilde and extravagant will they ſhew themſelves in their Addreſſes to the Virgin *Marie*, the Mother

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ther of God, to whom they allow the Worship they call *Hyperdulia?* And that is the thing I will now take notice of, though not according to the copiousnesse of the Subject; for it would even fill a Volume. But some Instances I will produce, and those such as are publick and authentick, as I intimated at first. In the *Rosarie* of the blessed Virgin she is saluted thus:

Reparatrix & Salvatrix desperantis Animæ,
Irroratrix & largitrix spiritualis Gratiæ,
Quod requiro, quod suspiro, mea sana Vulnera,
Et da menti te poscenti Gratiarum munera;
Ut sim castus, & modestus, dulcis, fortis, sobrius,
Pius, rectus, circumspectus, simultatis nescius,
Eruditus, & munitus Divinis eloquiis,
Constans, gravis, & suavis, benignus, amabilis,

Corde

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Corde prudens, ore fatens veritatem dicere,
Malum nolens, Deum volens pio semper opere.

A very excellent Prayer, if it had been directed to a due Object. But such things are asked as are in the power of none but of *Jesus Christ* himself, as he is God, to give.

2. For the Virgin *Mary* is here made no lesse then a Saviour and giver of all spiritual Graces; as she is also a giver of eternall Life in what follows in Prose. *Peccatorum consolatrix, infirmorum curatrix, errantium revocatrix, justorum confirmatrix, desolatorum spes & auxiliatrix, atque mea promptissima adjutrix, tibi, Domina gloriosa, commendo hodie & quotidie Animam meam; ut me in custodiam tuam commendatum ab omnibus malis & fraudibus Diaboli custodias, atque in hora mortis constanter mihi assistas, ac Animam ad æterna gaudia perducas.* Here is the commending of the Soul of the Devotionist into the Protection of the Virgin, that he may

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may be kept from all Evil, and from the Frauds of the Devil, and that she would assist at the hour of death to convey his Soul to the eternall Joys of Heaven.

3. Like that at the end of the *Rosarie*; *Cor meum illumina, fulgens Stella Maris, Et ab hostis machina semper tuearis. O gloriosa Virgo* Maria, *mater Regis æterni, Libera nos ab omni malo, & à pœnis Inferni.* Which is a Petition for Illumination of heart, for Security from the Devil and from eternall Death: which is onely the Privilege of the Son of God, the eternall Wisedome of the Father, to grant, who is said also to *have the Keys of Hell and of Death.* Apoc. 1. 18.

4. But the thing which is very observable, and which I mainly drive at, is this, That the *Roman* Church toward the latter end, before the Reformation broke out, had run so mad after the Patronage of the Virgin, that they had almost forgot the Son of God, and spent all their Devotions on her, whom they do at least equal-

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equallize to *Christ*, and so really make her, as well as some love to call her, the *Daughter of God*, in as high a sense as *Christ* is his *Son*: as will farther appear in the process of our Quotations. As in that Prayer to the blessed Virgin that follows in *Chemnitius*: *Te, mater illuminationis cordis mei, te, nutrix salutis meæ mentis, te obsecrant quantum possunt cuncta præcordia mea. Exaudi, Domina, adesto propitia, adjuva potentissima, ut mundentur sordes mentis meæ, ut illuminentur tenebræ meæ. O gloriosa Domina, Porta vitæ, Janua salutis, Via reconciliationis, Aditus recuperationis, obsecro te per salvatricem tuam fœcunditatem, fac ut peccatorum meorum venia & vivendi gratia concedatur, & usq; in finem hic servus tuus sub tua protectione custodiatur.* Which Petition and Compellations, saving what belongs to the Sex, are most proper and natural to be used towards *Christ*. But the Virgin is here made our Saviour and Mediatour in the feminine gender.

5. As she is again most expressly in that

that Prayer to her in her Feast of Visitation:

Veni, præcelsa Domina Maria; *tu nos visita: Ægras mentes illumina Per sacræ vitæ munera.*

Veni, Salvatrix seculi; Sordes aufer piaculi; In visitando populum Pœnæ tollas periculum.

Veni, Regina gentium; Dele flammas reatuum; Dele quodcunque devium; Da vitam innocentium.

In which Invocation the Virgin *Mary* is plainly called the Saviour of the World, and pray'd unto for spiritual Illumination of the Soul, and for the purgation thereof from the filth both of Sin and Guilt; whereby she is plainly equallized to the *Son of God*, and made as it were a *She-Christ*, or *Daughter of God.*

To this sense also are those Prayers put up to her in her Feast of the Conception and of the Annunciation: But it were infinite to produce all. Reade that Prayer in *Chemnitius* sung to her by the Council of

Con-

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Confidence: It is a perfect Imitation of the ancient Prayer of the Church to the Holy Ghost.

CHAP. VI.

More Forms of Invocation of the blessed Virgin out of the Mary-Psalter, *so called, extremely Idolatrous and Blasphemous.*

1. WE will now onely note some passages in the *Mary-Psalter*, as it is called, wherein how much at that time the Church of *Rome* had thrust themselves under the Protection and Patronage of the Virgin, and made her the Daughter of God, in stead of approving themselves faithfull touching the Rights and Prerogatives of the Son and his Worship, will be most notoriously evident. I will begin with the thirtieth Psalm: *In te, Domina, speravi; non confundar in æternum. In gratiam tuam suscipe me; inclina ad me aurem*

aureum tuam, & in marmore meo lætifica me. Tu es fortitudo mea & refugium meum, consolatio mea & protectio mea: ad te clamavi cùm tribularetur cor meum, & exaudîsti de vertice collium æternorum. In manus tuas, Domina, commendo spiritum meum, meam totam vitam, diem ultimum. This is that whole Psalm to the Virgin: just in such a form and with such a repose of spirit as *David* prays in to God himself.

2. But we will content our selves with transcribing onely some select pieces. As Psalm 71. *Respice, Domina, cor meum dulcedine tuâ. Fac me oblivisci miserias hujus vitæ: Concupiscentias æternas excita in anima mea, & de gaudio Paradisi inebria mentem meam.* And again, Psalm 104. *Salus sempiterna in manu tua est, Domina; qui te dignè honoraverint suscipient illam. Clementia tua non deficiet à seculis æternis, & misericordia tua à generatione in generationem.* And Psalm 117. *Dispositione tuâ mundus perseverat, quem tu, Domina, cum*

Deo

Deo fundâsti ab initio. Tuus totus ego sum, Domina; salvum me fac, quoniam desiderabiles sunt laudes tuæ in tempore peregrinationis meæ. No man can say more to, or expect more from, the eternall God himself.

Whence they make the eternall Godhead as hypostatically united with the Virgin as with *Christ* himself, and carry themselves to her as if she were as properly the *Daughter of God* as he *the Son*. For else how could she be said to have everlasting Salvation in her power, and to have laid the Foundations of the world from the beginning with the eternall Deity?

3. There are also other passages in this Psalter whereby they make the Virgin *Mary* a *She-Christ*, the *Daughter of God*, as he is the *Son of God*; and that is by the applying of the very Phrases spoken of him in the Scripture, unto her. As in Psalm 2. *Venite ad eam omnes qui laboratis & tribulati estis, & refrigerium & solatium dabit animabus vestris.* And Psalm 81.

Terge

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Terge fœditatem meam, Domina, quæ semper rutilas puritate. Fons vitæ, influe in os meum, ex quo viventes aquæ profluunt & emanant. Omnes sitientes venite ad illam, & de fonte suo gratanter vos potabit. This is the gift of the Spirit, belonging onely to *Christ* to give to them that believe on him. And he is also said to be the *ease* and *rest* of all them that are *weary and heavy laden.* John 7. 37, 38. Matth. 11, 28.

And again, Psalm 46. *Omnes gentes, plaudite manibus, psallite in jubilo Virgini gloriosæ. Quoniam ipsa est porta vitæ, janua salutis, & via nostræ reconciliationis, spes pœnitentium, solamen lugentium, pax beata cordium atque salus.* This is attributed to the Virgin, whenas it is *Christ* alone that is the way of Salvation and Reconciliation with God.

4. This is a foul and tedious Subject, and therefore to make an end at length, let us consider the Blasphemy of the 41. Psalm. *Quemadmodum desiderat cervus ad fontes aquarum, ità ad amorem tuum anhelat anima mea, Virgo*

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sancta. Quia tu es genitrix vitæ meæ, & altrix reparationis carnis meæ: Quia tu lactatrix Salvationis animæ meæ, initium & finis totius salutis meæ. Here is that attributed to the Virgin which is said of *Christ*, that he is the Authour and Finisher of our Faith and Salvation. Nay, the Creation or Generation of our life and flesh, as well as our Salvation, is here ascribed to the Virgin. Which can have no sense or truth, unless she were Θεόγυνον, *God-woman*, in that sense that *Christ* is Θεάνθρωπον or Θεάνθρωπος, *God-man*, and, as I said, were as properly the *Daughter of God* as he is the *Son of God*.

5. As she is expresly called in her Litanie, *Filia Dei*, the *Daughter of God*. Which, considering what high Titles they give her both in that Litanie and elsewhere, as, *Illuminatrix cordium*, *Fons misericordiæ*, *Fluma sapientiæ*, *Mater Dei*, *Regina cœli*, *Domina mundi*, *Domina cœli & terræ*, would be but a dwindling Title, (it belonging to all women that are believers,)

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lievers,) if there was not some such raised and sublime sense of it as I have intimated.

And therefore their Addresses to her being as if she were, as I said, a *She-Christ*, and the *Daughter of God* in as high a sense at least as *Christ* is the *Son of God*, and she being called the Daughter of God in the *Litania Mariæ*, in her Litanie or publick supplication to her, it is plain, that in that Intervall of the Church wherein this most conspicuously and notoriously happened, the Church of *Rome*, by reason also of the abundance of their Devotions then to the Virgin, might be said to be rather the Worshippers of the *Daughter of God* then of *the Son of God*. And that therefore the Spirit of Prophecy foreseeing these times, whenas for such a space he called *Rome Pergamus*, this succeeding Scene coming on, he might very well change the title of *Pergamus* into that of *Thyatira*, with a decorious Alluſion to the occaſion of the name of that City, from the

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news of a Daughter being born to *Nicanor*. As if God Almighty had the like occasion of changing the name of *Pergamus* into *Thyatira*, from the *Romanists* turning the Virgin *Mary* into the *Daughter of God*.

6. For a stop to which Insolency *Christ* seems on purpose in the Epistle to the Church in *Thyatira* to resume to himself the Title of the *Son of God*, notwithstanding that he is called the *Son of man* in the Vision in the foregoing Chapter, out of which he ever draws a description of himself for an Entrance before each Epistle to the Churches. Which, in my judgement, is a thing specially well worth the marking; and that this making the Virgin *Mary* the *Daughter of God* in this Intervall, might alone be a sufficient occasion of changing the name of the Church of *Rome* from *Pergamus* to *Thyatira*. But other things that are apposite are also comprehended by a Propheticall *Henopœia*.

Apoc. 2. 18.

Apoc. 1. 13.

7. But this is an Overplus to our pre-

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preſent purpoſe, which was mainly to diſcover the groſſe Idolatry of the Church of *Rome* in the Invocation of their Saints, and eſpecially of the Virgin *Mary*; and how both the Definition of the Council of *Trent* is Idolatrous in this Point, and much more the Practice of the Church countenanced by publick Authority.

8. For this *Mary-Pſalter* it ſelf, that has the moſt enormous and blaſphemous Forms of Idolatrous Invocation of any, is not the private Contrivance of ſome ſingle, obſcure, ſuperſtitious Monk, but bears the Title of that Seraphick Doctour S. *Bonaventure*, once Cardinal of *Rome*: Which is no ſmall publick countenance thereto. And that nothing might be wanting to the grace and furtherance of ſo devotionall a piece of Idolatry, there was inſtituted a peculiar Society, entitled the *Fraternity of the Mary-Pſalter*, confirmed afterward by *Sixtus* the fourth, many Indulgences being added *Anno* 1470. And *Innocent* the eighth added to theſe Indul-

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gences plenarie Remission *à pœna & culpa* once in their life, and once *in articulo mortis*, to as many as entred into that Fraternity.

9. And in such case stands the Church of *Rome* at this very day, that is to say, she is still *Thyatira*, notorious for her Idolatrous Worship of the Virgin *Mary*. But the Intervall of the true Church in *Thyatira* ceased upon the Reformation, when we cast off the Pope, or suffered *Jezebel* to delude the Servants of God no longer, nor to debauch them with Idolatrous Modes of Worship. But this is onely by the bye.

In the mean time it is abundantly manifest, that the Invocation of Saints in the *Roman* Church is not onely the praying to them that they would pray to God for us, but the asking Aids of them, and such frequently as are in the power of none but of God, and of *Christ* as he is God, for to give; and therefore is still the grosser Idolatry.

CHAP.

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CHAP. VII.

That the Doctrine of the Council of Trent *touching the Worshipping of Images is Idolatrous, and the Reason of the Doctrine weak and unsound.*

1. AND thus much for their Idolatry in the Invocation of Saints. Let us now consider what the sense of the Council of *Trent* is touching the worshipping of Images. *Imagines porrò* Christi, *Deiparæ Virginis, & aliorum Sanctorum, in templis præsertim, habendas & retinendas esse, eisque debitum honorem & reverentiam impertiendam. Quoniam honos qui eis exhibetur refertur ad Prototypa, quæ illæ repræsentant; ità ut per Imagines quas osculamur, & coram quibus caput aperimus & procumbimus, Christum adoremus, & Sanctos, quorum illæ similitudinem gerunt, veneremur. Id quod Conciliorum, præsertim verò secundæ Nicænæ Synodi, Decretis* Concil. Trid. *Sess.* 9.

tis contra Imaginum oppugnatores est ſancitum.

The meaning of which in brief is this, That the Images of *Chriſt*, of the bleſſed Virgin and other Saints, are to be had and retain'd in Churches, and that *due honour* and reverence is to be done to them. For which are produced two Reaſons. The firſt, In that the Honour that is done to the Images is referred to the Prototypes. The ſecond, In that this Injunction is but what the ſecond *Nicene* Council had of old decreed.

2. To which I anſwer, That thus much as the Council of *Trent* has declared touching Images is plain and open Idolatry by the ſeventh Concluſion of the firſt Chapter, and expreſly againſt the Commandment of God, who forbids us to make any graven Image to bow down to or worſhip. But the Council of *Trent* ſays, Yes, ye may make graven Images of the Saints, and ſet them up in their Temples, and give them their due Honour and Worſhip; nay, ye ought

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ought to doe ſo; and inſtances in the very act of Bowing or Kneeling and proſtrating our ſelves before them. This Definition of the Council is ſo palpably againſt the Commandment of God, that they are fain to leave the ſecond Commandment out of the Decalogue, that the people may not diſcern how groſly they goe againſt the expreſs Precepts of God in their ſo frequent practices of Idolatry. See the firſt, ninth and tenth Concluſions of the firſt Chapter; as alſo the third, fourth, fifth, eighteenth, nineteenth and twentieth of the ſecond.

3. Nor can all their Tricks and Tergiverſations and ſubtil Eluſions ſerve their turn. For undoubtedly the Decalogue was writ to the eaſie capacity of the people, and therefore their hearts and conſciences are the beſt Interpreters. Not the fooliſh Evaſions and Subterfuges of perfidious Sophiſters, who, to the betraying of weak Souls to Idolatry and Damnation, and for the opening their Purſes, would make them believe

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lieve that the Council of *Trent*'s enjoyning of Images in Churches, and the honouring them or worshipping them and bowing down before them, can consist with God's forbidding to make any graven Image, and to bow down to it and worship it. So that I say, the Council *it self* does appoint flat Idolatry to the Christian world to be practised. And it being so monstrous a thing, I pray you now let us consider the Reasons why they do so.

4. The first is, Because the Honour done to the Image is referr'd to the Prototype. But I answer, that this Reference is either in virtue of that Similitude the Images have with those persons they represent, which the words of the Council seem to imply, at least touching the Saints, *quorum illæ similitudinem gerunt*; as when we praise a Picture of such or such a person, that it is a very comely and lovely Picture, this praise naturally has a reference to the Person whose Picture it is, in virtue of the similitude betwixt the Picture and the Party.

Or

Or else this Reference, without any regard to personal Similitude, is from the Direction of the Intention of the Devotionist, that he intends upon the seeing and bowing, suppose, to the Image of *Christ*, the blessed Virgin, or any Saint, to take this occasion to worship *Christ*, the blessed Virgin or the Saint thereby, the Image being but at large a symbolicall Presence of them, it being not regarded whether the Symbol or Image have any personal Similitude with the party it represents or no.

5. But now as for the former it is evident, that it is infinitely uncertain whether any Image of *Christ*, the blessed Virgin, or of this or that Saint, be like the carnal figure of these persons while they were alive upon earth, or no. Nay, it is in a manner certain to the contrary, none of these holy Souls being given to such follies as to have their Pictures drawn while they were alive. See my * *Mysterie of Iniquity.*

* Part 1. Book 1. chap. 14.

But being it is extremely improbable

bable but an Image ſhould be like ſome or other, that are either now alive, or have lived on the earth ſince the beginning of the world, according to this firſt ſuppoſition, this Honour or religious Worſhip intended to *Chriſt*, the bleſſed Virgin, or any other Saint, will not onely miſſe them, but certainly fall on ſome other who, in ſtead of being Saints, haply are or have been very vile and wicked perſons.

6. But beſides, no Saints are worſhipped before they be in Heaven, nor indeed are properly Saints till then; and the Glories in their Pictures that are about their Heads ſhew plainly that they intend to repreſent the Saints in their preſent condition of Glory in Heaven. Whence it is plain that the Images are nothing like them they are made for. For how can theſe Images of braſſe or ſtone or wood, or any other materials, bear the Image of a ſeparate Soul, which all the Saints are for the preſent? And what likeneſſe can there

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there be betwixt the glorious body of *Christ* Heavenly and spiritual, and an Image of any terrestriall matter? No more then betwixt a piece of Dirt or Soot and the Sun or bright Morning-star.

And, which is most of all to be considered, what terrestriall Image can possibly represent him that is truly θεάνθρωπος, *God-man*, and is not the Object of our Adoration but as he is this Divine *Complexum* as well of the *Divinity* as the *Humanity*? But what Statuarie can carve out the Effigies of the Deity? So that the pretense of this Reference of the Honour to the Prototype in this first sense thereof is very weak and vain. Nor, though there were this natural Reference, would it follow that we are to honour them this way, it being so plainly forbid, and there being better ways then this, *viz.* the commemorating and imitating their Vertues.

7. And for that second sense, it is indeed disinvolved of those former Dis-

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Difficulties; but greater here occurr. For as touching our Saviour *Christ*, foraſmuch as his pretended Image is but his ſymbolicall Preſence, the doing of Divine Worſhip towards it is again plain Idolatry, as appears by that Example of the *Iſraelites*, who worſhipped the golden Calf in reference to *Jehovah*, as appears plainly in the Story. And for the bleſſed Virgin and the reſt of the Saints, that Incurvation toward their ſymbolicall Preſences is flat Idolatry, is manifeſt from the eighth, ninth and tenth Concluſions of the firſt Chapter, and the fifth, nineteenth and twentieth of the ſecond of this Treatiſe.

Exod. 32. 4, 5.

And indeed thus to make the Images of the Saints ſo called onely their ſymbolicall Preſences, and ſo to worſhip them before theſe Images, is an attributing Divine Honour to them. For this naturally does declare that they have at leaſt a terreſtriall Omnipreſency, which no inviſible Power which we know has but

but onely God. But to make a low Obeisance to an absent person God knows how many *millions* of miles off, is still a more forced and ridiculous thing. And therefore the saluting of the Saints thus at their symbolicall Presences or Images, and in the mean time acknowledging them to be *in sede Beatorum*, (which they do, and must do, unless they exclude them Heaven,) is to acknowledge one Soul to fill Heaven and Earth with its presence, which is that vast Privilege of God Almighty onely; and therefore this Worship to them is gross Idolatry, as supposing such a Perfection in them as is no-where but in God.

Besides what was intimated before, that let this Reference be what it will, there being an Incurvation or Prostration before Images, whether they be mere Symbols or exact Representations, it must be *ipso facto* Idolatry by the seventh Conclusion of the first Chapter. From whence it follows, that the Saints are not honoured

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noured by this worshipping of their Images, but hideously reproched, it supposing them to be pleased and gratify'd with that which is an abomination to the Lord, and a gross transgression of his expres's Commands. It implies, I say, that they are ambitious, vain-glorious and rebellious against God. And therefore they that the most vehemently oppose this way of honouring of them by Images and Invocation are the most true and faithfull Honourers of them, they so zealously vindicating them from the great Reproches these others cast upon them. So far are they from being guilty herein of any Rudeness or Clownishness against the Saints of God.

CHAP.

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CHAP. VIII.

The Doctrine of the second Council of Nice *touching the Worship of Images, (to which the Council of* Trent *refers,) that it is grosly Idolatrous also.*

1. BUT now as for the other Reason of these *Tridentine* Fathers, whereby they would support their Determination in this Point, *viz.* the Authority of the second Council of *Nice* held about the year 780, (to omit, that long before this time the Church had become asymmetral; which yet is a very substantial Consideration) I shall onely return this brief answer. The God of *Israel*, which is the Father of our Lord *Jesus Christ*, has given this expresse command to his Church for ever, *Thou shalt not make to thy self any graven Image, thou shalt not bow down to it, nor worship it.* But the second Council of *Nice* says, Thou mayst and shalt bow

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down to the Image of *Christ*, of the blessed Virgin, and of the rest of the Saints. Now whether it be fit to believe and obey God, or men, judge ye: I might adde farther, men so silly and frivolous in the defense of their Opinion, so false and fabulous in the Allegation of their Authorities and the recitall of miraculous Stories, as *Chemnitius* has proved at large in his *Examen* of the Council of *Trent*.

2. I will give an Instance or two. Mat. 5. 15. *No man lighteth a candle, and putteth it under a bushell*; therefore the Images of the Saints are to be placed on the Altars, and Wax-candles lighted up before them, in due honour to them. Again, *Psalm* 16. *But to the Saints that are on the Earth:* But the Saints are in Heaven, say they, therefore their Images ought to be on the Earth, &c. As for the Miracles done by Images, as their Speaking, the Healing of the sick, the Revenging of the wrong done to them, the Distilling of rorid drops of balsame to heal the wounded, sick or lame, their Recovering water into a dry

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dry Well, and the like, it were too tedious to recite these Figments.

But that of the Image of the Virgin, to whom her *Devotionist* spake when he took leave of her, and was to take a long Journey, intreating her to look to her Candle, which he had lighted up for her, till his return, I cannot conceal. For the Story says, the same Candle was burning six months after, at the return of her *Devoto*. An example of the most miraculous Prolonger that ever I met withall before in all my days. Such an Image of the Virgin would save poor Students a great deal in the expense of Candles, if the thing were but lawfull and feasible.

3. From these small hints a man may easily discover of what Authority this second Council of *Nice* ought to be, though they had not concluded so point-blank against the Word of God. But because that Clause in this Paragraph of the Council I have recited, *Id quod Conciliorum, præsertim verò secundæ Nicænæ Synodi*, &c.

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may as well aim at the determination of what these Fathers *mean* by that *debitus honor & reverentia* which they declare to be due to the Images of *Christ* and the Saints, as *confirm* their *own Conclusion* by the Authority of that *Nicene* Council, we will take notice also what a kinde of Honour and Reverence to Images the *Nicene* Council did declare for, and in short it is this;

That they are to be worshipped and adored and to be honoured with Wax-candles, and by the smoaking of Incense or Perfumes, and the like. Which smells rankly enough in all conscience of Idolatry, as *Grotius* himself upon the Decalogue cannot but acknowledge. But this is not all. The Invocation of Saints, their Mediation and propitiating God for us for adoring their Images, healing of Diseases, and other Aids and Helps, besides *Ora pro nobis*, are manifestly involved in the Worship of these Images, according to that *Nicene* Council.

4. And

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4. And truly, according to the Collections of *Photius* in *Juſtellus*, one would think that they meant the *Cultus Latriæ* to the Image of *Chriſt*, they uſing the word διαβαίνειν, as if that Worſhip which was done to the Image paſſed through to *Chriſt* himſelf, which would not be ſutable to him, if it were not Divine Worſhip. And where that word is not uſed, yet the ſenſe makes hugely for it. As in this Paragraph touching the ſecond Council of *Nice* according to *Photius*;

Τὴν γ εἰκόνα Χριςῦ ἐπὶ τιμῇ καὶ σεβασμιότητι τῇ εἰκονιζομένῳ προσκυνεῖσθαι καὶ τιμᾶσθαι φήσοις ἁπάσαις ἐωεκύρωσέ τε καὶ ἐπισφραγίσατο, τῆς προσκυνήσεως καὶ τιμῆς διλονότι προσαγομένης καθ' ὃν τρόπον καὶ τοῖς ἄλλοις ἱεροῖς συμβόλοις καὶ τύποις τῆς καθ' ἡμᾶς ἁγιωτάτης λατρείας προσερχόμεθα. Οὐ γὰρ ἐν αὐτοῖς ἱζῶμεν καὶ συμπεριελείομεν τὴν τιμὴν καὶ προσκύνησιν, οὐδὲ εἰς ἑτερόφυλα καὶ διάφορα τέλη χιζόμεθα· ἀλλὰ διὰ τῆς φαινομένης διαφόρε καὶ μερισῆς αὐτῶν θεραπείας καὶ προσκυνήσεως ἰσοπαρεπῶς τε καὶ ἀδιαιρέτως εἰς τὴν ἀμέριστον ἐκείνην ἑνοειδῆ τε καὶ ἑνοποιὸν θειότητα ἀναγόμεθα.

This ſeventh Synod, ſaith he, (that

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is to say, the second of *Nice*) *with joint suffrages hath established and ratify'd the worshipping of the Image of* Christ, *for the honour and reverence of him that is expressed by it; this Worship and Honour being done in such manner as when we approach the holy Symbols or Types of our most holy and Divine Worship*: (for the word is λατρεία.) *For we do not stop at them, nor restrain our Worship and Devotion to them, nor are we divided toward heterogeneous and different Scopes or Objects; but by that Service and Worship of them that appears divided are we carried up devoutly and undividedly unto the one and indivisible Deity.* Whereby it is plainly declared, that that very Worship which passes to the Deity is done towards the Image of *Christ* first or jointly, as being one and the same undivided Worship in truth and reality; as also that this Worship is that Worship which is called *Latria*, and is due to the highest God onely.

5. But that religious Worship is done to the Images of all the Saints seems

seems imply'd in what comes afterwards, where it is said, that this second Council of *Nice*, (which *Photius* calls ἁγίαν καὶ θεόφορον πανήγυριν,) ἐ μόνον τὴν εἰκόνα Χριστῦ, ἀλλὰ καὶ δεσποινῆς Μαρίας καὶ πάντων τῶν ἁγίων τὰς ἱερὰς εἰκόνας, καθ' ἀναλογίαν τῆς τῶν πρωτοτύπων ὑπεροχῆς καὶ σεβασμιότητος, τιμᾶσθαι καὶ προσκυνεῖσθαι ἐπιτρέψαι τε καὶ ἐπικύρωσεν· καλεῖ γὰρ καὶ δι' αὐτῶν εἰς ἕνωσίν τινα καὶ συναγωγὴν ἀναγόμενος θεωρίαν, καὶ πρὸς τὸ ἀκρότατον τῶν ὀρεκτῶν δι' αὐτῆς ἀξιέμενος θείας καὶ ὑπερφυοῦς συναφείας· That this Council *has not onely established and appointed that the Image of* Christ *should be honoured and worshipped, but the holy Images of the Virgin* Mary *and of all the Saints, according to the excellency and venerability of their Prototypes. For even by these are we carried up into a certain unitive and conjunctive vision, and thereby are vouchsafed that divine and supernatural conjunction or contact with the highest of all desirables*, that is, God himself.

6. Can any thing more inflame the Souls of men with that mysticall lust after Idols then the Doctrines of this

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Nicene Synod? For as for the Image of *Christ*, the same Devotion and Worship is done to that which is done to God himself. And for the Images of the Virgin *Mary* and the rest of the Saints, though that Worship is allotted them onely that is proportionable to their Prototypes, yet they are worshipped such a way as that thereby, while we adhere to their Images or Statues, we are declared to be made fit for and to be vouchsafed a tactual Union with God himself. What *Philtrum* more effectual to raise up that *Idolomania*, that being mad and love-sick after Images and Idols, then this? What can inrage their Affections more towards Idolatry, then to phansie that while they worship Idols, and cling about dead Statues, that very individual act (and therefore it cannot be too intense) is that wherewith they are united to, and lie in the very Embraces of, the ever-living and true God?

7. The sense of the Synod is, according to the representation of *Photius*,

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tius, that we worſhip and unite our ſelves with God as well in the worſhipping the Images of the Virgin and of other Saints, as in the worſhipping of the Image of *Chriſt*. So that all is *religious* Worſhip, and conſequently groſſe Idolatry, it being done to Stocks and Stones and ſuch like ſenſleſſe Objects. For the driſt of all Idolatry is, when it is queſtioned, and craftily defended, that through the Worſhip of *Dæmons* and Images they reach at the Worſhip of, and the joyning their Devotion to, the firſt and higheſt Godhead. Wherefore the Council of *Trent* declaring with the ſecond Council of *Nice*, that is to ſay, the blinde leading the blinde, they have both fallen into this dreadfull Pit of Idolatry.

CHAP.

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CHAP. IX.

The meaning of the Doctrine of the Council of Trent *touching the Worship of Images more determinately illustrated from the general Practice of the* Roman *Church and Suffrage of their Popes, whereby it is deprehended to be still more coursly and Paganically Idolatrous.*

1. BUT it may be it may give more satisfaction to some, to know what is the Church of *Rome*'s own sense of this *Honor debitus* she declares ought to be done to the Images of *Christ* and the Saints. Putting off a man's Hat, and lying prostrate before them, the Council does not stick to instance in by the bye. But because the Council calls this neither *Dulia*, nor *Hyperdulia*, nor *Latria*, some will, it may be, be ready to shuffle it off with the interpretation of but a *civil* Complement to these Images or their Prototypes.

But

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But since the Council of *Trent* has declared nothing farther, what can be a more certain Interpreter of their meaning then the continued Custome of their Church, and the sense of such Doctours as have been even sainted for their Eminency, as *Thomas Aquinas* and *Bonaventure*, who both of them have declared that the Image of *Christ* is to be worshipped with the Worship of *Latria*, the same that *Christ* is worshipped with?

2. And *Azorius* the *Jesuite* affirms that it is the constant Opinion of the Theologers, (their own, he means, you may be sure,) that the Image is to be honoured and worshipped with the same Honour and Worship that he is whose Image it is. Which is not unlike that in the Council of *Nice*, καὶ' ἀναλογίαν τῆς τῶν τυπικῶν ὑπεροχῆς, in the foregoing Citation. But that they are all capable of religious Worship, the Council of *Trent* it self (as well as *Bellarmine* and others, if not all the Theologers of that Church,) does plainly acknowledge, in that it determines

mines for their Invocation, which is competible to no inviſible Power but the Godhead it ſelf. Wherefore it is manifeſt that their Images are worſhipped with *religious* Worſhip alſo.

3. But we ſhall make ſtill the clearer judgement thereof, if we conſider the Conſecration of theſe Images which the Council of *Trent* declares are to be worſhipped. For the Conſecration and Worſhipping of them makes them perfectly as the Idol-Gods of the Heathen, as *Octavius* jearingly ſpeaks of the Heathen Gods, that is, their Idols, in *Minucius Felix*: *Ecce funditur, fabricatur, ſcalpitur, nondum Deus eſt. Ecce plumbatur, conſtruitur, erigitur; nec adhuc Deus eſt. Ecce ornatur, conſecratur, oratur; tunc poſtremò Deus eſt.* Behold it is clothed or adorned, it is conſecrated and prayed unto; then at length it becomes a God. And if this will doe it, the Church of *Rome*'s Images will prove as good Idol-Gods as any of them all.

4. *Chemnitius* recites ſome forms of Conſecration: I will cull out one-

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ly those of the Images of the blessed Virgin and of S. *John*. That of the Virgin is this: *Sanctify, O God, this Image of the blessed Virgin, that it may aid and keep safe thy faithfull people; that Thundrings and Lightnings, if they grow too terrible and dangerous, may be quickly expelled thereby; and that the Inundations of Rain, the Commotions of civil War, and Devastations by Pagans, may be suppressed by the presence thereof.* Which is most effectual to make all men come and hurch under the protection of the Virgin's Image in such dangers, as under the Wings of the great *Jehovah*. This is hugely like the consecrated Telesms of the Pagans.

But let us hear the form of the Consecration of the Image of S. *John* also: *Grant, O God, that all those that behold this Image with Reverence, and pray before it, may be heard in whatsoever Streights they are. Let this Image be the holy Expulsion of Devils, the conciliating the presence and assistence of Angels, the protection of the faithfull; and*

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and that the Intercession of this Saint may be very powerfull and effectuall in this place. What a mighty Charm is this to make the Souls of the feeble to hang about these Images as if their Presence were the Divine Protection it self?

5. These *Chemnitius* recites out of the *Pontificall* he perused. But the *Rituale Romanum*, published first by the command of *Paulus Quintus*, and again authorized by Pope *Urban* the eighth, will doe our business sufficiently, they being both since the Council of *Trent*; and therefore by the Exposition of these Popes we may know what that *debitus Honor* is which the *Tridentine* Fathers mention as that which ought to be done to the Images of *Christ*, the blessed Virgin, or any other Saint. For the Consecration of their Images runs thus:

Grant, O God, that whosoever before this Image shall diligently and humbly upon his knees worship and honour thy onely-begotten Son, or the blessed Virgin, (according as the Image is that is a-con-

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a-consecrating, *or this glorious Apostle, or Martyr, or Confessor, or Virgin, that he may obtain by his or her Merits and Intercession Grace in this present life, and eternall Glory hereafter.*

So that the Virgin and other Saints are fellow-distributers of Grace and Glory with *Christ* himself to their Supplicants before their Images, and that upon their own Merits, and for this Service done to them in kneeling and pouring out their Prayers before their Statues or symbolicall Presences. What greater Blasphemy and Idolatry can be imagined? *Ornatur, consecratur, oratur, tunc postremò fit Deus:* that is to say, The Image is pray'd before, but the *Dæmon* pray'd unto. There is no more in Paganism it self. And yet by the Pope's own Exposition this is the *debitus Honor* that is owing to the Images of the Saints. Consider the latter end of the last Conclusion of the first Chapter, and the forms of Invocation in the fourth and fifth, as also the eighteenth Conclusion of the second Chapter.

6. This

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6. This is all plain and expresse according to the Authority of their Church. And that, besides their Adoration and Praying before these Images, (which, considering the Postures of the Supplicant and the Image, is as much praying to them as the Heathens will acknowledge done to theirs,) there are also Wax-candles burning before them, and the Oblation of Incense or perfuming them, Feasts likewise, Temples and Altars to the same Saints, and the carrying them in Procession, (which was the guize of ancient Paganism,) is so well known, that I need not quote any Authours. And that this is the practice of the *Roman* Church jointly and coherently with their Worship of Images, is manifest to all the world; and that therefore it is as arrant Idolatry as Paganism it self, and consequently real Idolatry by the third Conclusion of the first Chapter. And lastly, it is to be noted that the Council of *Trent*, naming the *debitus Honor* of Images, and not excepting these in known practice

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practice then amongst them, must of all reason be conceived to mean these very Circumstances, as Paganicall as they are, of the Worshipping of them.

7. And the rather, because they do pretend to rectify some Miscarriages in the business of Images, as any unlawfull or dishoneſt Gain by them, all lascivious Dresses of the Images, all Drunkenness and disorderly Riot at their Feasts, and the like. Which methinks is done with as grave caution against Idolatry, as if they had decreed that all the Whores in *Rome* should forbear to goe in so garish apparell, that they should be sure to wear clean linen, to be favourable to poor yonger Brothers in the price of a night's Lodging, that they keep themselves wholsome and clean from the Pox, and the like; which were not the putting down, but the establishing, of Whores and Whoredome in the Papacy. And so are these Cautions touching Images. *Exceptio firmat regulam in non exceptis.* Wherefore these Circumstances of Idolatry be-

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ing not named by the *Tridentine* Fathers in their Exception, they are thereby ratify'd. Which yet are so like the old Pagan Idolatry, that *Ludovicus Vives*, one of their own Church, could not abstain from professing, *non posse aliquid discrimen ostendi, nisi quòd nomina tantùm & titulos mutaverint*; That onely the Names and Objects were changed, not the Modes, of the ancient Idolatry of the Heathen.

8. If the Council of *Trent* would have really and in good earnest rectify'd their Church in the point of Images, they should have followed the Example of that skilfull and famous Physician Dr. *Butler*, they should have imitated his Prescript touching the safe eating of a Pear, *viz.* That we should first pare it very carefully, and then be sure to cut out or scoup out all the Coar of it, and after that fill the hollow with Salt, and when this is done, cast it forthwith into the Kennell. This is the safest way of dealing with those things that have any intrinsick

trinsick Poison or Danger in them. See those most wholesome and judicious Homilies of our Church of *England* against the Perill of Idolatry.

9. And thus much shall serve for the setting out the Idolatry of the Church of *Rome* so far as it seems to be allow'd by the Church it self. But for those more grosse Extravagancies, which, though they have connived at, yet they would be loath to own upon publick Authority, I will neither weary my self nor my Reader by meddling with them. Such as the making the Images to sweat, their Eyes to move, the making them to smile, or lour and look sad, to feel heavy or light, or the like. Which does necessarily tend to the engaging of the people to believe and have affiance in the very Images themselves, as those Consecrations also imply which I cited out of *Chemnitius*, and which that Rhyme seems to acknowledge which they say to that Face of *Christ* which they call the *Veronica*. Which Rhyme runs thus:

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Nos perduc ad patriam, felix ô Figura,
Ad videndam Faciem quæ eſt Chriſti *pura.*
Nos ab omni macula purga Vitiorum,
Et tandem conſortio junge Beatorum.

And with ſuch like blinde Devotion do they likewiſe ſpeak to the Croſſe:

O Crux, ſpes unica,
Hoc Paſſionis tempore
Auge piis Juſtitiam,
Reiſque dona Veniam.

This muſt ſound very wildly and extravagantly to any ſenſible ear. And yet the invoking any Saint before his Image for Aid and Succour, (the Image bearing the name and repreſentation of the Saint,) with Eyes and Hands lift up to it, is as arrant talking with a ſenſleſſe Stock or a Stone as this, and as groſs a piece of * Idolatry, though approved of by the Authority of the *Roman* Church. But I intended to break off before.

* See Ch. 1. Concluſ. 10.

CHAP.

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CHAP. X.

Severall important Conſectaries from this clear Diſcovery of the groſs Idolatry of the Church of Rome; *with an hearty and vehement Exhortation to all men, that have any ſerious regard to their Salvation, to beware how they be drawn into the Communion of that Church.*

1. THus have we abundantly demonſtrated that the Church of *Rome* ſtands guilty of groſs Idolatry according to the Conceſſions and Definitions of their own Council of *Trent*; that is to ſay, though we charge them with no more then with what the Council it ſelf doth own, touching the Adoration of the Hoſt, the Invocation of Saints, and the Worſhipping of Images. But we muſt not forget, in the mean time, that the Crime grows ſtill more courſe and palpable looking upon the particular forms of their Invocation of the Saints,

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and the Circumstances of their worshipping their Images, and yet ratify'd by the Popes, and corroborated by the uncontrolled practice of their whole Church: Which therefore must in all reason be the Interpreter of the minde of the Council. So that there is no evasion left for them, but that they are guilty of as gross and palpable Idolatry as ever was committed by the sons of men, no lesse grosse then *Roman* Paganism it self.

2. From whence, in the next place, it necessarily follows, that they are the most barbarous Murtherers of the Servants of God that ever appeared on the face of the Earth. For indeed if they had had Truth on their side so far, as that the things they required at the hands of the Dissenters had been lawfull, (though not at all necessary;) yet considering the expresse voice of Scripture, which must be so exceeding effectual to raise conscientious Scruples, and indeed to fix a man in the contrary Opinions, besides the irrefragable Votes of common

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mon Sense and Reason, and the Principles of all Arts and Sciences that can pretend any usefulnesse to Religion in any of its Theoreticall Disquisitions; I say, when it is so easie from hence, if not necessary, for some men to be born into a contrary conscientious Persuasion, it had undoubtedly even in this case been notorious Murther in the *Pontifician* Party, to have killed men for dissenting from the Doctrine and Practice of their Church.

But now the Murtherers themselves being in so palpable an Errour, and requiring of the Dissenters to profess Blasphemies and commit grosse Idolatries with them, which is openly to rebell against *God* under pretense of obeying *Holy Church*, as they love to be called, they murthering so many hundred thousands of them for this Fidelity to their Maker, and their indispensable Obedience to the Lord *Jesus Christ*, this is Murther of a double dye, and not to be parallel'd by all the barbarous Persecutions un-

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der the red Dragon, the Pagan Emperours themselves.

3. From which two main Considerations it follows in the third place, that, considering the fit and easie congruity of the names of the Seven Churches and of the Events of the seven Intervalls (denoted by them) to the Prefigurations in the Visions, there can be no doubt but that by *Balaam* mentioned in the Epistle to the Church in *Pergamus*, wherein *Antipas*, that is, the Opposers of the Pope, are murthered, the Papal Hierarchy is understood; as it is also by the Propheteſſe *Jezebel* in the Epistle to the Church in *Thyatira*, who was also a Murthereſſe of the Prophets of God, and both of them expresly Patrons of Idolatry, as is manifest in the very Text.

Nor is it at all wonderfull that *Balaam* and *Jezebel*, the one a man, the other a woman, should signifie the same thing. For the false Prophet and the Whore of *Babylon* in the following Visions of the *Apocalypse* signifie both

both one and the ſame thing, *viz.* The Hierarchy of *Rome*, from the Pope to the reſt of their Eccleſiaſtick Body.

4. And what I have ſaid of the Viſion of thoſe Seven Churches, the ſame I ſay of all thoſe Expoſitions of the thirteenth and ſeventeenth Chapters of the *Apocalypſe*, and that of the little Horn in *Daniel*; namely, The words of the Prophecies being ſo naturally applicable to the Affairs of that Church, beſides the demonſtration of Synchroniſm, that the weight of thoſe two foregoing Concluſions being added thereto, there cannot be the leaſt doubt or ſcruple left, but that thoſe Interpretations are true; and that the Church of *Rome* is that Body of *Antichriſt*, that *Mother of Fornications and Abominations of the Earth*, that is, of multifarious Modes of groſſe Idolatries, or that ſcarlet Whore on the ſeven Hills, that is alſo *drunk with the blood of the Saints, and with the blood of the Martyrs of Jeſus.*

5. And that therefore, in the fourth place, in the Church of *Rome* the Poiſon

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ſon exceeding the Antidote, there can be no reaſon that Salvation ſhould be hoped for there. It is a ſad and lamentable Truth, but being a Truth, and of ſuch huge moment, it is by no means to be concealed. What God may doe in his more hidden ways of Providence, he alone knows. And therefore we cannot ſay that every Idolatrous Heathen muſt periſh eternally: But to ſpeak no farther then we have commiſſion, and according to the eaſy tenour of the Holy Scriptures, we muſt pronounce, though with great ſadneſſe of heart, that we have no warrant therefrom to think or declare any of the *Popiſh* Religion, ſo long as they continue ſo, to be in the ſtate of Salvation; and eſpecially, ſince that voice of the Angel which ſounded in the Intervall of *Thyatira*, ſaying expreſly, *Come out of her, my people, that ye be not partakers of her ſins, and receive not of her plagues*; and the Apoſtle in his firſt Epiſtle to the Chap. 6. 9. *Corinthians, Be not deceived, neither Fornicatours, nor Idolaters, nor Adulterers,*

terers, &c. *shall inherit the Kingdome of God.* And those of the Church of *Rome* are bound to continue Idolaters as long as they live, or else to renounce their Church; and therefore they are bound to be damned by adhering to the *Roman* Church, unless they could live in it for ever. For he that dies in such a capital sin as Idolatry without Repentance, nay, in a blinde, obstinate perseverance in it, how can he escape eternal Damnation?

6. But though we had kept our selves to the *Apocalypse*, the thing is clear in that Book alone, ch. 22. ver. 14, 15. where all Idolaters are expresly excluded from the Tree of Life: *Blessed are they that doe his Commandments,* (and one of them, though expunged by *Rome*, is, *Thou shalt not worship any graven Image,*) *that they may have right to the tree of life,* &c. *For without are dogs, and Sorcerers, and Whoremongers, and Murtherers, and Idolaters, and whoso loveth and maketh a Lie.* All these are excluded the

the Heavenly *Jerusalem*, and from eating the Tree of Life. Of which who eateth not is most assuredly detain'd in eternall death. As it is written in the foregoing Chapter, that Apoc. 21. 8. *Murtherers, and Whoremongers, and Sorcerers, and Idolaters, and all Liars, shall have their part in the lake which burneth with fire and brimstone; which is the second Death.* What sentence can be more expresse then this?

7. But besides this Divine sentence against them, they are also αὐτοκατάκριτοι, they are self-condemned, or at least give sentence against themselves, while they so freely pronounce that no Idolaters are to be saved; which they frequently doe, to save their own Church from the reproach of Idolatry. For, because some Protestants have declared for the Possibility of Salvation in the *Romish* Church, they farther improve the favour to the quitting themselves of the *guilt*, from others hopefull presages that by an hearty implicit Repentance of all their sins (even of those that are the pro-

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proper Crimes of that Church,) they may, through God's mercy in *Christ*, be delivered from the *punishment*.

This piece of Charity in some of our Party they turn to the fencing off all imputation of Idolatry from themselves, arguing thus; That no Idolaters can be saved: But those in the *Romish* Church may be saved, according to those Protestants opinion: Therefore those in the *Romish* Church are no Idolaters.

But most assuredly while they thus abuse the Charity of *some*, even by their own Proposition they must bring the sentence of Condemnation *from all the rest* upon their own heads, as they have herein *given it against themselves*, in saying that all Idolaters are damned, or that no Idolater can be saved. For it is demonstrated as clear as the Noon-light, in this present Discourse, that the Church of *Rome* are Idolaters.

8. And in that of those of our Church that say they may be saved upon a sincere and hearty implicit Repen-

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pentance of all their sins, (wherein they include the Idolatries and all other Miscarriages which they know not themselves guilty of, by reason of the blinde Mis-instructions of their Church,) no more is given them by this then thus, *viz.* That they are saved by disowning of and dismembring themselves from the *Roman* Church, as much as it is in their power so to doe, and by bitterly repenting them that they were ever of that Church as such, and by being so minded, that if they did know what a corrupt Church it is, they would forthwith separate from it. So that in effect those of the *Roman* Church that some of ours conceit may be saved, are no otherwise saved, if at all, then by an implicit renouncing Communion with it, which *in Foro Divino* must goe for an actual and formal Separation from it.

In which Position if there were any Truth, it will reach the honest-minded Pagans as well; but it can shelter neither, unless in such Circumstances, that they had not the opportunity to learn

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learn the Truth, which since the Reformation, and especially this last Age, by the mercy of God, is abundantly revealed to the world. So that all men, especially those that live in Protestant Nations or Kingdoms, are without all excuse; and therefore become obnoxious to God's eternall wrath and Damnation, if they relinquish not that false Propheteſſe *Jezebel*, as she is called in the Epistle to the Church in *Thyatira*, who by her corrupt Doctrines deceives the people, and inveigles them into gross Idolatrous Practices.

9. Thus little is conceded by those of our Reformed Churches that speak most favourably of those in the Church of *Rome*. And yet this little must be retracted, unless we can make it out, that any of that Church are capable of sincere and unfeigned Repentance while they are of it. For to repent as a Thief, because he is afraid to be hanged, is not that saving Repentance. But to repent as a true Christian none can doe, unlesse he has

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has the Spirit of God, and be in the state of Regeneration.

For true Repentance arises out of the detestation of the uglinesse of Sin it self, and out of the love to the pulchritude and amiableness of the Divine Life and of true Vertue, which none can be touched with but those that are Regenerate or born of God. Now those holy and Divine Sentiments of the new Birth are so contrary to the Frauds and Impostures, to the grosse Idolatries and bloudy Murthers of the Church of *Rome*, which they from time to time have perpetrated upon the dear Servants of *Christ*, that it is impossible for any one that has this holy sense, but that he should incontinently fly from that Church with as much horrour and affrightment as any Countrey-man would from some evil Spectre, or at the approach of the Devil.

1 John 5. 18. 10. *He that is born of God sinneth not*, saith S. *John*: How then can they be so born whose very Religion is a Trade of sin, and that of the highest nature,

nature, they ever and anon exercising grosse acts of Idolatry? besides that they are consenting (by giving up their belief and suffrage to the murtherous Conclusions of that Church) to all the barbarous and bloudy Persecutions of the Saints that either have happened or may happen in their own times, or ever shall happen, by that Church; they become, I say, guilty thereof by adjoyning themselves to this bloud-thirsty Body of men, with whom the Murther of those that will not commit Idolatry with them, and so rebell against God, is become an holy Papal Law and Statute.

And therefore, I say, how can any man conceive that those men are born of God who are thus deeply defiled with Murtherous and Idolatrous Impurities, but rather that they are in a mere blinde carnal condition, and uncapable, while they are thus, of any true and sincere Repentance, and consequently of repenting of their daily Idolatries which they commit,

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and ordinarily (to make all sure) *in ipso articulo mortis*, and therefore are out of all capacity of Salvation while they are members of that Church? As plainly appears both by this present Reason fetch'd from the nature of Regeneration, as also from the judgement of the *Romanists* themselves touching the state of Idolaters after this life, and chiefly from the expresse sentence of the Spirit of God in Scripture, as I intimated before.

11. And therefore, in the fifth and last place, it is exceeding manifest how stupid and regardless those Souls are of their own Salvation, that continue in the Communion of the Church of *Rome*; and how desperately wilde and extravagant they are who, never having been of it, but having had the advantage of better Principles, yet can finde in their hearts to be reconciled to it. This must be a sign of some great defect in Judgement, or else in their Sincerity, that they ever can be allured to a Religion that is so far removed from God and Heaven.

12. But

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12. But this Church, as the woman in the *Proverbs*, is, I must confess, both very fair of speech and subtil of heart, and knows how to tamper with the simple ones right skilfully. She knows how to overcome all their carnal senses by her luxurious Enticements. She has *deck'd her bed with coverings of Tapestry, with carved works, with fine linens of Ægypt.* She has *perfumed her bed with Myrrh, Aloes and Cinnamon.* She entertains her Paramours with the most delicious strains of Musick, and chants out the most sweet and pleasing Rhymes, to lull them secure in her lap: Such as those Idolatrous forms of the Invocation of the Virgin *Marie*, and of other Saints, which I have produced, of which she has a numerous store. Unto which I conceive the Prophet *Isay* to allude in that passage touching the City of *Tyre*, representing there mystically the relapsing Church of *Rome*: *Take an harp, goe about the City, thou harlot that hast been forgotten, make sweet Melody, sing many Songs, that thou* Prov. 7. 16, 17. Isa. 23. 16.

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mayst be remembred. See *Synopsis Prophetica*, Book 2. ch. 16.

13. She gilds her self over also with the goodly and specious Titles of *Unity*, *Antiquity*, *Universality*, the power of working *Miracles*, of *Sanctity* likewise, and of *Infallibility*; and boasts highly of her self, that she has the power of the Keys, and can give safe conduct to Heaven by *Sacerdotal Absolution*; and, if need be, out of the *Treasury of the Merits of Holy men* of their Church, which she has the keeping and disposing of, can adde Oyl to the Lamps of the unprovided Virgins, and so piece out their Deficiency in the works of Righteousnesse. Such fair speeches and fine glozing words she has to befool the judgements of the simple.

14. But as to the first, it is plain that that *Unity* that is by Force is no fruit of the Spirit, and therefore no Sign of the true Church: nor that which is from free Agreement, if it be not to good Ends. For *Salomon* describes an Agreement of Thieves

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or Robbers, heartening one another to spoil and bloudshed, and to enter so strict a society as to *have* but *one purse*. And therefore for a company of men, under the pretense of *Spirituality*, to agree in the inventing or upholding such Doctrines or Fictions as are most serviceable for a *worldly* design, and for the more easily riding and abusing the credulous and carnal-minded, thereby to be masters of their Persons and Wealth, this is no *holy Unity*, but an horrid and unrighteous *Conspiracy* against the deluded sons of *Adam*. Prov. 1. 14.

15. And for *Antiquity* and *Universality*, they are both plainly on the Protestants side, who make no Fundamentals of Faith but such as are manifestly contained in the Scripture; which is much more ancient, and more universally received, then any of those things upon whose account we separate from the Church of *Rome*, which are but the fruits of that Apostasie which, * after four Hundred years or thereabout, the Church

* Synops. Proph. *lib.* 2. *c.* 5.

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was to fall into according to Divine Prediction. So that we are as ancient and universal as the Apostolick Church it self, nor do we desire to appear to be the members of any Church that is not Apostolicall.

And for their boast of *Miracles*, which are produced to ratifie their crafty Figments, they are but Fictions themselves framed by their Priests, or Delusions of the Devil, according as is foretold concerning the coming of *Antichrist*, that Man of Sin, (which the Pope and his Clergy most assuredly is,) namely, that *his coming is after the working of Satan, with all power, and signs, and lying wonders.* So that they glory in their own shame, and boast themselves in the known Character of *Antichrist*, and would prove themselves to be *Holy Church* by pretending to the Privileges of that *Man of Sin*, and by appealing to the palpable signs of the Assistence of the Devil. For from thence are all Miracles that are produced in favour of Practices that

2 Thess. 2. 9.

are

are plainly repugnant to the Doctrines of the Holy Scriptures.

16. But now, as for their *Sanctity*, what an *holy Church* they are, any one may judge upon the reading of the Lives of their Popes and Hiſtory of their Cardinals, and other Religious Orders of that Church of *Rome*; how rankly all things ſmell of Fraud and Impoſture, of Pride and Covetouſneſſe, of Oſtentation and Hypocriſy; what monſtrous examples of Senſuality their *Holineſſes* themſelves have ordinarily been, of Fornication and Adultery, of Inceſt and Sodomie; to ſay nothing of Simonie, and that infernall ſin of Necromancy. But for *Murther* and *Idolatry*, thoſe horrid Crimes are not onely made familiar to them, but have paſſed into a Law with them, and are interwoven into the very Eſſence of their Religion. Judge then how *holy* that Church muſt be, whoſe Religion is the eſtabliſhment of Idolatry and Murther. Of the latter of which Crimes the *holy Inquiſition* is an Inſtance with a witneſs.

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And yet that Den of Murtherers, whose Office it is to kill men for not committing Idolatry, with the Church of *Rome* must needs bear the title of *Holy*.

17. And for their pretense of *Infallibility*, it is expresly predicted in the *Apocalypse* of S. *John*, as well as their laying claim to Miracles. For as the two-horned Beast is said to *doe great Wonders*, and to *bring fire from Heaven*, which two-horned Beast is the Pope and his Clergy; so *Jezebel*, which is the same Hierarchy, is called the Woman that gives to her self the title of *a Propheteſſe*, whose Oracles you know must be *infallible*. For she does not mean that she is a false Propheteſſe, though indeed and in truth she is so. And the Pope with his Clergy is judged to be so by the Spirit of God, in that he is called the *false Prophet*, as well as the two-horned Beast, in those Visions of S. *John*.

Apoc. 13. 13.

Apoc. 2. 20.

Apoc. 16. 13.

And while he pretends himself to be a Prophet, even without Divine Revelation, one may plainly demonstrate

ſtrate that he is a falſe one from this one notorious Inſtance of Tranſubſtantiation; which is a Doctrine repugnant to common Senſe and Reaſon, and all the Faculties of the Mind of man, and bears a contradiction to the moſt plain and indubitable Principles of all Arts and Sciences, as I have proved above. So that we may be more ſure that this is falſe, then that we feel our own bodies, or can tell our toes and fingers on our hands and feet. Judge then therefore whether is more likely, that the Church of *Rome* ſhould be infallible, or Tranſubſtantiation a mere Figment, eſpecially it being ſo ſerviceable for their worldly Advantages, and they being taken tardy in ſo many Impoſtures and Deceits. So that Infallibility is a mere Boaſt.

18. And now for their *Sacerdotal Abſolution*, that they can ſo ſafely diſmiſſe men to Heaven or ſecure them from Hell thereby, this power of their Prieſt is ſuch another vain Boaſt as that of Tranſubſtantiation. *Except a man*

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John 3.3. *a man be born again, he cannot enter into the kingdome of God.* And the form of words upon one's Death-bed can no more regenerate any one, then their Quinqueverbiall Charm can transubstantiate the Bread and Wine into the Body and Bloud of *Christ.* Where the form of Absolution has any effect, it must be on such persons as are already really regenerate and unfeignedly and sincerely penitent: which I have shewn to be incompetible to any one so long and so far forth as he adheres to the *Roman* Church. So that in this case one *Æthiopian* does but wash another, which is labour spent in vain.

There must be a change of Nature, or no externall Ceremonie nor words can doe any thing. For the form of Absolution is not a Charm, as I said, to change the nature of things, but onely a Ticket to passe Guards and Scouts, and to procure safe Conduct to the Heavenly Regions. But if by Regeneration and due Repentance one has not contracted an alliance and affinity

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affinity with the Saints and Angels, but is really ſtill involved in the impure and Helliſh nature, the grim Officers of that dark Kingdome will moſt certainly challenge their own, and they will be ſure to carry that Soul captive into a ſutable place, let the flattering Prieſt have diſmiſſed her hence with the faireſt and moſt hopefull circumſtances he could. This is the moſt hideous, the moſt dangerous and the moſt perfidious Cheat of that Church of *Rome* that ever ſhe could light on for the damning of poor credulous Souls, that thus ſuperſtitiouſly depend on the vain breath of their Prieſt for the ſecurity of their Salvation.

19. And yet they are not content with this Device alone to lull men ſecure in wickedneſſe, but beſides their pretenſe of ſinging them out of Purgatory by mercenary Maſſes, and pecuniarie Redemptions by Pardons and Indulgences, and I know not what Trumperies, they allure men to come into their Church as having that

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that great Store and *Treasury of the Merits* of Holy men and women, their works of *Supererogation*, which they pretend to have the keeping and disposing of. So that a poor Soul that is bankrupt of her self, and has no stock of Good works of her own, may sufficiently be furnished for love or money by the Merchants of this Storehouse. Which, besides that it is a blasphemous Derogation to the Merits of *Christ*, is the grossest Falshood that ever was uttered.

For these Holy men, as they are called, and Virgins, were, God wot, themselves most miserable Sinners, and died in most horrid Idolatries, as dying in the Practices of that Church; and he that comes to that Church does necessarily become a grosse Idolater himself; besides that he sets to his seal and makes himself accessory to all that innocent bloud, the bloud of those many hundred thousands of Martyrs for the Protestant Truth, which that Woman of bloud that sits on the Seven Hills has with the most

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most execrable Circumstances imaginable so frequently murthered. So that a Soul otherwise passable of her self would be necessarily drown'd in this one foul Deluge of Guilt: so far is she from having any relief or advantage by reconciling her self to the Church of *Rome*.

20. Wherefore who-ever thou art that hast any sense or solicitude for thy future state and Salvation, believe not this Woman of subtil lips and a deceitfull heart, and give no credit to her Fictions and high Pretensions; but the more she goes about to magnifie her self, do thou humble her the more, by shewing her her ugly hue in the glasse of the Holy Scriptures.

If she boast that she is that holy *Jerusalem*, a City at Unity within it self, whenas the rest of the World are so full of Sects and Factions; tell her that she is that carnal *Jerusalem*, wherein *Christ* in his true Members hath been so barbarously persecuted and murthered, and that the Stones Psal. 122. 3.

of

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of her buildings are no living ſtones, but held together by a mere iron violence, and the Cement of her walls tempered with the large effuſion of innocent bloud; foraſmuch as ſhe is
Apoc. 13. that two-horned Beaſt that gave life to the Image of the Beaſt, and cauſed him to decree that as many as would not obey his Idolatrous Edicts ſhould be ſlain. This is the power of your Unity, which is not from the Spirit of God, but from the ſpirit of the Devil, who was a Murtherer from the beginning. But the Diviſion of us Proteſtants is both a ſign of our ſincere ſearch after the Truth, and a more ſtrong Teſtimony againſt you of *Rome*, in that we being ſo divided amongſt our ſelves, yet we ſo unanimouſly give ſentence againſt you: your Miſcarriages and Crimes being ſo exceeding groſſe, that no free eye but muſt needs diſcern them.

21. If ſhe vaunts of her *Antiquity*; give her enough of it, and tell her ſhe derives her pedigree from that
Apoc. 12. 9. great Dragon, the *old* Serpent, that is

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is called the Devil and Satan, that Murtherer of mankinde. *Ye are of your father the Devil*, ſaith our Saviour, *and the works of your father will ye doe.* We grant that the Viſage and Lineage of your Church reaches even beyond the times of the Apoſtles, the two-horned Beaſt reviving the Image of the Pagan Beaſt, the great red Dragon, by bringing up again his old bloudy Perſecutions and Idolatries. It ſuffices us, that our Church began with the Apoſtles. John 8. 44

If ſhe glories in her *Univerſality*, and in her large Territories; tell her, ſhe is *that GREAT City which ſpiritually is called Sodom and Ægypt, where our Lord was crucified:* And that ſhe is *Babylon the GREAT, the mother of Fornications and the Abominations of the Earth.* Apoc. 11.

If ſhe boaſt of the *power of the Keys*, and of *Sacerdotal Abſolution*; tell her that *he that is holy, he that is true, he that has the Key of David, he that openeth and no man ſhutteth, and ſhutteth and no man openeth*, that is to Apoc. 3.

ſay,

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say, our Lord *Jesus Christ*, will never part with these Keys to his inveterate Enemy, that notorious Man of Sin, or *Antichrist*.

If she spread before thee her goodly wares of mercenary Masses, of Pardons and Indulgences, of the mutuatitious Good works of their pretended Holy men and women, or the Wealth and externall Glories of their Church, and varieties of rich Preferments and Dignities; say unto her, that she is that City of Trade of
c. 18. whom it is written, that *no man buieth her merchandise any more*; and again, *Alas, alas! that great City that was cloathed in fine linnen and purple and scarlet, and decked with gold and precious stones and pearls: For in one hour so great riches are come to nought. For her Merchants were the great men of the Earth, and by her Sorceries were all Nations deceived. And in her was found the bloud of Prophets, and of Saints, and of all that were slain upon the Earth.*

22. If she would amaze thee with the

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the stories of the wonderfull *Miracles* done by her; tell her that she is that two-horned Beast that *doth great wonders, and that deceiveth them that dwell on the Earth by means of those Miracles which he had power to doe in the sight of the* ten-horn'd *Beast*; or that false Prophet *working Miracles, and deceiving them that receive the mark of the Beast, and worship his Image*, who together with the Beast is to be taken, and cast alive into a lake of fire burning with brimstone; or lastly, that Man of Sin and Son of perdition, *whose coming is after the working of Satan, with all power, and signs, and lying wonders.* Apoc. 13. 13, 14. Apoc. 19. 20. 2 Thess. 2. 9.

If she would inveagle thee with her pretenses of *Infallibility*; tell her that she is that Woman *Jezebel*, that calleth her self a Propheteſſe; or the Prophet *Balaam*, that insnared the *Israelites* in Idolatry; and that very false Prophet that together with the Beast is to be cast alive into the lake of burning brimstone. Apoc. 2. 20. Apoc. 2. 14. Apoc. 19. 20.

23. And lastly, if she would gull

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thee with that ſpecious and much-affected Title of *Holy Church*; tell her that the Spirit of Truth in the Divine Oracles, let her commend her ſelf as much as ſhe pleaſes, gives no ſuch Character of her, but quite contrary, declaring the See of *Rome* to be the * Seat of Satan, and their Church (*a*) his Synagogue; the Pope and his Clergy to be (*b*) *Balaam* the ſon of *Bozor*, who loved the wages of unrighteouſneſſe, and who was the Murtherer of *Chriſt*'s faithfull Martyr *Antipas*; to be that (*c*) Woman *Jezebel* who calls her ſelf a Propheteſſe, but was indeed a Sorcereſſe, and a murtherer of the true Prophets of the Lord; to be alſo that (*d*) falſe Prophet, that is to be taken alive, and caſt into the lake of fire and brimſtone; to be that (*e*) great City that ſpiritually is called *Sodom* and *Ægypt*, where our Lord was crucified; to be (*f*) the Beaſt that has the horns of a Lamb, but the voice of the Dragon, decreeing Idolatries and cruel Perſecutions againſt God's people; to

* Apoc. 2. 13.
a Apoc. 3. 9.
b Apoc. 2. 13, 14.
c Apoc. 2. 20.
d Apoc. 19. 20.
e Apoc. 11. 8.
f Apoc. 13. 11.

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to be that (*g*) *Babylon* the great, the Mother of Harlots and Abominations of the Earth; the Woman on the seven Hills, that is drunk with the bloud of the Saints and with the bloud of the Martyrs of *Jesus*; and, lastly, to be that (*h*) Man of Sin, that *notorious Antichrist*, that opposeth and exalteth himself above all that is called God or is worshipped, *whose coming is with all deceivableness of unrighteousnesse in them that perish, because they receive not the love of the truth that they may be saved. For which cause God sends them strong delusion, that they believe a lie. That they all might be damned that believe not the truth, but have pleasure in unrighteousnesse.* As well πᾶς ὁ φιλῶν, as πᾶς ὁ ποιῶν ψεῦδος, as well all they that love the *Romish* Lies and Impostures, as all they that invent them, are here plainly declared in the state of Damnation.

[g] Apoc. 17.

[h] 2 Thess. 2.

With this Nosegay of Rue and Wormwood antidote thy self against the Idolatrous infection of that *strange*

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Prov. 5. 3. *Woman's* breath, *whose lips* yet *drop as an hony-comb, and her mouth is more smooth then oyl.* And be assured that that cannot be the *true Holy Church* wherein Salvation is to be expected, which the Spirit of God has marked with such *unholy and hellish* Characters, let her boast of her *own Holiness* as much as she will.

24. And if she return this Answer to thee, That this is not to argue, but to rail in phrases of Scripture; do thou make this short Reply, That whiles she accuses thee of *railing* against *sinfull and obnoxious men*, she must take heed that she be not found guilty of *blaspheming* the *holy Spirit of God.* I confesse these Prophetical Passages apply'd to such persons as to whom they do not belong were an high and rude strain of Railing indeed, and quite out of the road of Christianity and common Humanity: But to call them Railings when they are apply'd to that very Party to whom they are really meant by that Spirit that dictated them, is indeed to pre-

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pretend to a *sense of Civility towards men*, but in the mean time to become a *down-right Blasphemer* against the *Holy Ghost* that dictated these Oracles.

And that they are not misapply'd, any impartial man of but an ordinary patience and comprehension of wit may have all assurance desirable from that demonstration of the truth compriz'd in the eight last Chapters of the first Book of *Synopsis Prophetica*; to say nothing of the present *Exposition* of the Seven Epistles to the Seven Churches in *Asia*.

25. Wherefore, O serious Soul, whoever thou art, be not complemented out of the Truth and an earnest pursuance of thine own Salvation from a vain sense of the Applauses or Reproaches of men, or from any consideration what they may think of thee for attesting or standing to such Verities as are so unwelcome to many ears, but of such huge importance to all to hear. For no lesse a Game is at stake in our choice of what Church we adhere to, that of *Rome* or the

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Reformed, then the Poſſeſſion of Heaven and eternall Life.

Wherefore ſtand ſtoutly upon thy guard, and whenſoever thou art accoſted by the fair words and ſugar'd ſpeeches of that cunning Woman, (who will make ſemblance of great ſolicitude for thy future Happineſſe, moſt paſſionately inviting thee to return into the *boſome* of *Holy Church*,) be ſure to remember what an *Holy Church* ſhe is according to Divine deſcription; and that if thou aſſenteſt to her ſmooth Perſuaſions and craſty Importunities, thou doſt *ipſo facto* (pardon the vehemence of expreſſion) adventure thy ſelf into the jaws of Hell, and caſt thy ſelf into the *arms* of the Devil.

Matth. 23. 15.

God of his mercy give us all Grace to conſider what has been ſpoken, that we may evermore eſcape theſe Snares of Death. Amen.

THE END.

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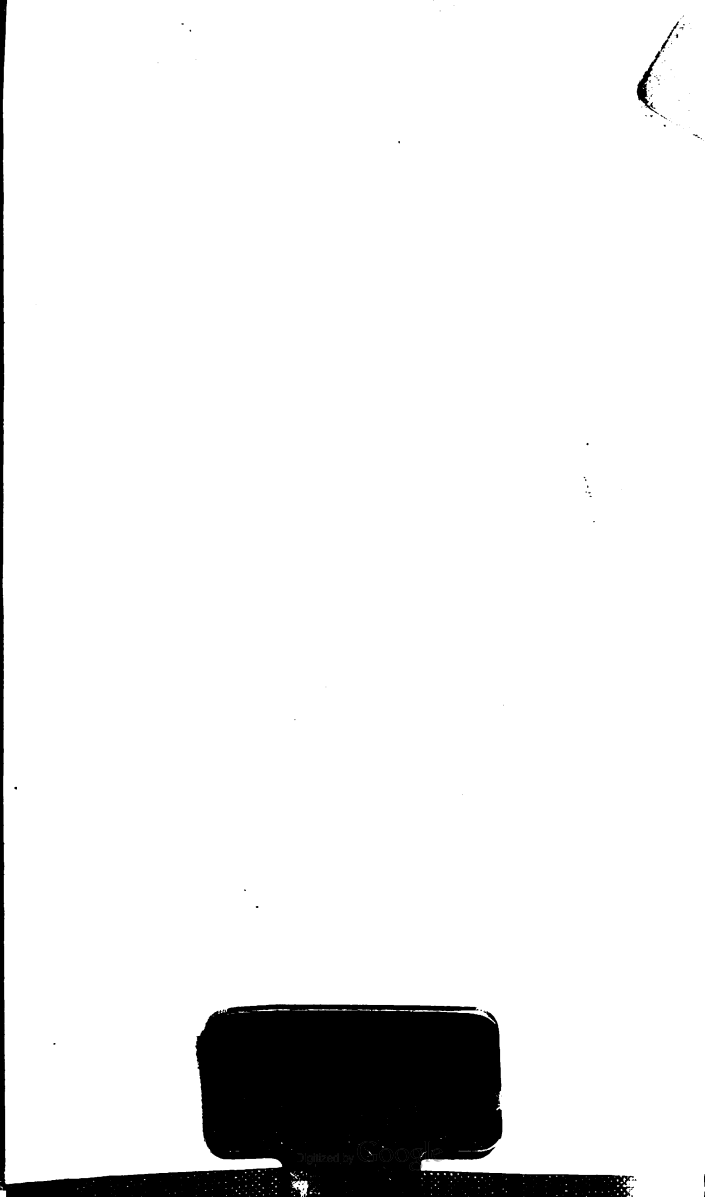
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